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CHRISTIAN STEADFASTNESS.—It is a mournful fact, that some who profess faith in the Lord Jesus Christ, "faint in the day of adversity." The temptations of life prove too mighty for them. Their courage fails in the hour of conflict. To those who stand firm there come sore trials, and there is need of constant remembrance of the injunction: "Let him who thinketh he standeth, take heed lest he fall." How to be steadfast is the great question. There can be but one answer to it. We can be steadfast by securing that "newness of life" taught in the Scriptures as possible through a regenerating Saviour. When created anew in the image of Christ, and walking in closest communion with Him, we shall not fall, for it will be more than our "meat and drink" to do His will. There can be no safety but in this way, for the "natural heart is enmity against God." There is more need that we feel the force of this, because of the deadly error which comes in the guise of Christianity, and tells us that our natures are not corrupt, that we are all right in ourselves, and if, by any mishap, we walk in a wrong way, we have only to will to turn about, then turn and walk in the right way. Now all human experience rises up to condemn this error. To *will* to do right, does not make us strong to *do* right. We have willed to forsake wrong-doing, and have found our wills overborne by "another law in our members, warring against the law of our minds, and bringing us into captivity to the law of sin." The experience of men is summed up in one expression of St. Paul: "To will is present with me; but how to perform that which is good, I find not." No; there is *but one* way of obedience, and that is God's way, through a regenerating Saviour. Water runs down the mountain side, and through the valleys to the sea. Suppose you wished to change its course, and have it run from the sea to the valleys, and up the mountain side. How could it be done? The answer is plain. By a change in the laws of nature, so that instead of gravitating down, it would gravitate up. In other words, in so much there must be a new creation.

This is just what man needs—a *new creation*. In his natural state he gravitates away from God. Heart, will, intellect, appetites, desires, all go one way. Disobedience is easy and natural—obedience is repugnant and impossible. The only hope is in such a new creation, that all the powers of his being will gravitate towards obedience and God. This, and nothing less, is offered in Jesus Christ. He *is* man's Regenerator. If He is not this (we speak in all reverence), He is the veriest sham, and the chief of deceivers; for it is declared by His own authority, that "He is come that we might have life, and have it more abundantly."

To be steadfast, then, we must have fully wrought in us this great work. It is not an assent to a creed—it is not a "willing" to do right, nor is it a struggling to do right. With these alone we shall fail, and only fail. With Christ living in us, we shall both "will" and "do" His "good pleasure."

See to it, then, ye who profess to love His name, that you are thus renewed by His grace. Don't trust yourselves a moment without it. Plead at the mercy-seat until the work is wrought, and so fully and clearly wrought that you are free from doubt. Wait and agonize, then, until its demonstration is as clear as the sunlight, and as certain as existence. Then what joy shall fill the soul. Duty will be an exquisite delight. Love will be the inspiration of every act, and even death be preferable to a willful disobedience of God's commands. Then, and then only, can you look out upon a world filled with gay scenes, alluring temptations, and seductive vices, and upon the sacrifices and labors demanded by the service of Christ, and say in glorious tranquillity and courageousness of soul: "None of these things move me!"

The camp-meetings this year have been unusually numerous and excellent. Some of them have been of great power. Hundreds of souls have passed from death unto life. May they abide in that life, hid with Christ in God forever.

The National Temperance Convention met at Chicago, Sept. 1 and 2. The attendance was good. The resolutions took square ground in favor of Prohibition, and the organization of parties in States in which the existing parties refused to accept the issue. It was an enthusiastic meeting, and will advance the cause.

The New Liquor League has nominated as Democratic candidate for Lieutenant Governor, its entire initials, S. O. L., S. O. Lamb. Only the last word is the furthest possible from truly expressing its purpose. Lamb should be changed to Lion, though even that or any other beast would feel disgraced by having his name connected with such a movement. They have their failings, our dumb animals, each after his own nature, but none of them ever got drunk, much less attempted to establish a law which encouraged unlimited drunkenness. It was left for S. O. L.'s, and the Massachusetts Democratic party, to get up such inhuman abominations.

The Maine Election comes off next week. The Temperance people are divided on the candidates, but Mr. Hichborn will receive as many votes as a new party usually has in beginning its history. The Democratic and Republican parties were equally small at the start. The Republicans have endorsed Prohibition, but refused to establish the State Constabulary by which this law may be enforced. They have thus practically done nothing. But Gov. Chamberlain, who will undoubtedly be elected by the Legislature, if not by the popular vote, will be compelled to take this step, or the Hichborn nucleus will become the majority. Maine will not go back. She is to-day by far the most advanced State in the Union on this most advanced question. She will keep the front.

A NEW WAY OF PREACHING INFIDELITY.—In the Berlin Cathedral, the second Sunday in August, as a young minister commenced reading the Creed, "You lie," was heard, and a shot fired. The ball passed within an inch of his head, and grazed the cheek of a lad in the choir. While the services went on, the priest arrested a young man, who confessed the act, and declared he did it intelligently and purposely. He said he was nineteen years old, born near Berlin, and intended for the ministry. He soon began to disbelieve the Creed, and detest those who declared their belief in it, when he saw that many of them were liars at heart, and so took to the stage, but the anti-Creed passion followed him, and he determined to do something to drive off this superstition. He resolved to kill a clergyman while in the act of reciting the Creed. He made the ball he fired. He exulted in his act. This deed shows to what an extent the mind may be led in its hatred of truth. It is a new way of opposing the Gospel, or an old way revived, it having been the favorite plan of its enemies from the beginning to hate and murder its professors. It also shows the deplorable state of the German Church, which educates for its ministry, and admits to its chairs and pulpits those who in creed and life have no experimental knowledge of the Gospel, but an inward unbelief in its divine teachings. A separate Church and State is needed to preserve the purity even of the clergy of the Church. Colenso in England, and scores of associates and professors and preachers in Germany, of the worst type of infidelity, prove the evil consequences of this association.

The East Cambridge M. E. Church laid the corner-stone of their new edifice last Saturday. Rev. Messrs. Lindsay, Woods, Haven, McDonald, Collier, Ames, Hull, and Miner, pastor of the Baptist Church in East Cambridge, participated in the services. The house will be a handsome edifice of brick, capable of seating over a thousand. It is on the old site, which is the best in the city. The former church, built forty-six years ago, chiefly through the efforts of Col. Amos Binney, was for years our handsomest church in New England. A sketch of the rise and history of the church was prepared, and enclosed in the box under the corner-stone. Bro. Wood is doing good service in filling up that which remained behind of the zeal of his predecessor, Bro. Collier. The society, including young men, women, and children, are subscribing famously. This is the fourth church now in process of building in the New England Conference, that will cost over $50,000. Two others of the same value will probably be started before spring.

The Democrats of Massachusetts, having spurned the request of the Prohibitionists, some of whom were of their own ranks, let the Republicans do their duty, and win their greatest battle for God and man.

Original and Selected Papers.

MARY AVON.

BY JOHN R. GOODWIN.

I had a dream last night, Mary,
A sweet, bright dream of thee;
Methought I saw thee standing
Close by the trysting tree,

Where in life's morning, Mary,
Our vows of love were made,
Vows never, never, broken
Since breathed beneath its shade.

'Tis many a long year, Mary,
Since on that day we met,
And the flush of youth has faded,
But 'tis green in memory yet.

And how often led by fancy,
Together do we stray
When the twilight hour stealeth,
To the trysting far away.

And our hearts feel very young again
As we think of days gone by,
But I see thy bosom throbs, Mary,
And tears, they fill thine eye.

Ah! well I know the reason —
Our little one that died —
God doeth all things well, Mary,
Whatever may betide.

He took our precious darling
Up to His home above —
O 'twas a sad, sad parting,
From him our only love;

'Tis well; our little lamb now
Is free from sin and care,
And 'mid the soft, green pastures,
He'll rove forever there.

I may be first to go, love,
To the dear lamb in the sky;
But joy! you know the way that leads,
To the blessed fold on high;

And should you go before, dearest,
The first to bid adieu;
O! kiss the little one for me,
And say I'm coming too.

The vesper bell is chiming;
Come, let us kneel and pray,
And thank the blessed One who gave,
And took our child away.

'Twill be but very soon, Mary,
When I am left alone;
The bell from yonder steeple
Will toll that I am gone.

When a mound beside thine own, love,
With flowers springing o'er,
And the little one between us
Will tell that life's no more.

ANECDOTES OF HORACE VERNET.

Anecdotes are not now in favor. People seem to think it a derogation from the dignity of a critical biographer to indulge in them. Yet there are cases where the portrait would be quite incomplete without this accompaniment. There are popular names which invite gay incidents, tit-for-tat adventures.

All those nothings which everybody knows at first, which people neglect to write as being too well known, which on second thought are disdained and despised, which are subsequently sought in vain, would grow precious in time. But I fear the moment to collect *Horatiana* is already gone. Such as they are, here are some fragments.

One day Horace was riding in a cab along Rue Dauphine. He got into a snarl of carriages, and his cab was overset. A sign-painter, busy at the top of a ladder painting the sign of a pork-shop, saw the accident; he hastened to pick Horace up, who, being unhurt, sought to leave a bit of gold in his hand. The painter, who had now recognized him, exclaimed, "O, M. Vernet, to a fellow-craftsman? you forget." "True," replied Horace, instantly changing his design, "your pardon! well now! give me your palette." And mounting the ladder, he finished the sausage and other objects on which the painter was at work; that done, he restored the tools. The painter, as he received them, said solemnly, "M. Vernet, this brush and palette shall be transmitted to my children as their titles to nobility." It is said that the sign might long be seen in the Rue Dauphine.

He made a foot-tramp in Auvergne, with M. Ponticoulant, a French peer. They wore blouses and made no display. At Aurillac, dining at the public table, a travelling clerk, who led the conversation, secured at the same time the best mouthfuls for himself; he was devoting himself to both the wings of the chicken; just as his hand was lifted to take the second, Horace, with a skillful turn of his fork, whipped it away; hence a quarrel. The guard comes up: "Your passports, gentlemen." But when they saw the titles, Peer of France, Member of the Institute, etc., the face of things changed; the travelling clerk needed their intercession to keep clear of the police-station.

Another time, Horace was on the banks of Lake Geneva; he was taking sketches, mere hints. He was indifferently dressed. Near by, some girls were sketching, and correctly, too, as becomes young girls. One of these, seeing that he was a foreigner, came up, looked on, and said: "It seems to me that isn't just right." She might naturally believe herself well-posted concerning her own Lake Leman which she daily saw. He thanked her and asked her to fill in what was yet lacking. The next day, on board the steamer, he met the same family again, and the young girl ran to him, "Ah, sir, you are from Paris, you must know Horace Vernet; they say he is on the boat." "You would be glad to know him — well, Miss, look at me."

In the years when he lived at Versailles, a cuirassier came one morning to find him. He explained that he would like *to be drawn standing, to send himself into the country;* but first he must know what it would cost him. "How much do you want to spend on it?" "Thirty sous." "That'll do." And after a few pencil strokes, there stood a charming sketch of the cuirassier. Quite content, the latter took it away and met a comrade in the street. "This only cost me thirty sous," he said; "but I think I was wrong not to haggle; he would have let me had it for twenty."

He was painting a picture at Versailles for Louis Philippe, and a policeman served as model for a head. As he postured, the good fellow related his misfortunes; as, that he had deserved the cross but had not received it. His case was really worthy of interest. "Well, now, perhaps I can get it for you," Horace said. He put the cross upon him in the picture. Louis Philippe was about to visit the painter's room; Horace kept watch, and, just as the king entered, he pretended to be busy painting out the cross. "What are you about, there, Horace?" "Ah! Sire, I was mistaken; I thought that this good soldier, who has done such excellent service, had the cross. I have just learned the contrary and I am painting it out." "Well now, leave it there," said the king.

A young painter whom he did not know, one day entered his rooms: "M. Vernet, I haven't the honor to know you — I came to ask your advice. I have a horse to do in a picture almost finished, and I have no horse for a model; I don't know what to do." Horace followed him to see the picture. "This is'nt so bad," he said of the whole; "but indeed that is no horse, it resembles a very different animal — advice! advice! Give me your brush." He sat down before the canvas and painted the horse, not without putting in touches right and left, and then left the young man confused and grateful.

If he dealt thus with the first comer, what would he not do for his pupils! As long as he received pupils, that is, till he was made director of the Roman School, he would never accept remuneration from the young people whom he instructed. Not content with giving them gratuitous lessons, he aided them in the most delicate manner. Thus he bought of one his first picture; for another, who could not sell his, he touched it up so that amateurs soon bit at it as a hook and disputed for it. For another pupil, who had become a painter of animals of some reputation, who was included in the conscription, he, without dropping a word, made a picture and presented it to him in the nick of time, so that he could pay for a substitute.

With his deeds, went keen, witty sayings. Do not ask continuous logic of him; he was incapable of that; but picturesque touches, hits, sly strokes, streamed out on all sides. A young man whom he suspected of leaning towards the new school, one day brought him two drawings and asked, with many compliments, his sincere opinion. He took the first drawing and, after looking awhile, said, "Well now! I prefer the other." He had not seen the other.

Once, before a battle-piece, which two painters who were friends, had worked up together, one painting the landscape and the other the figures (the Austrians were concerned in the battle), noticing that the sky was a little too much dappled, he said, "I think there are too many Austrians in that sky."

He expressed his original observations in a word. He said one day to some young painter, in relation to a painting into which one of his fellow-craftsmen had put a dog: "They try to paint dogs who never saw one. What is a dog? a streak ahead and a streak behind, which do not move together. There is your complete dog."

In military details, he was inexorably exact. He had painted for the Emperor of Russia a "A Review by Napoleon at the Carrousel." Among the accessory persons was a guide, or mounted chasseur of the Imperial Guard. General Rabusson, his brother-in-law, criticised some detail in the harness or uniform. Horace knew he was right; so did the General; "I made my way up in the Guides, I ought to know." Horace would not admit this contradiction; he went to the War-ministry and came back, proofs in hand. Not a loop or a button was amiss.

One day, as chief of a squadron of the National Guard, he visited the prison called *Carrot-House.* Gavarni and Francais were detained there for a little while. They were told that a staff-officer was coming, and that it was Horace Vernet. On his part, Horace was no doubt warned of the quality of the prisoners he was to find. He came up, entered, a little stiff and on his guard for the reception he was to encounter. Above all things, he was chief of the squadron. And then he did not know very well how these new school painters felt towards him. Hardly was he in, when Gavarni ran to the gate, shut it, and said, with a malicious look: "Ah, now we've got you, you shall hear pretty things!" and he told him the most graceful things about his talents and what he had always thought of him. It was a very pretty scene, such as becomes noble minds and good fellows.

LETTERS NOW PUBLISHED FOR THE FIRST TIME IN AMERICA, COPIED FROM THE ORIGINALS WITH NOTICES OF THE WRITERS.

BY SAMUEL DUNN.

BISHOP CHANDLER TO DR. SHARP.

July 15, 1747. MR. ARCHDEACON: — The spreading of the Methodists, the age, the qualifications, the manner of preaching of these young preachers, and the remedies proper to put a stop to this wild folly, hath given me some thought; but the more I think of these things, the more difficulties occur to my thoughts. The lawyers do not favor our prosecutions, and but few of the justices will stand by us; and considering the temper of the people that are their auditors, every little restraint will be called persecution, and by experience we know that the cry is wont to knit them closer and to increase their number. However, the method used in Cheshire, if you approve it, may be tried in one or two places. At first when they preach at the market cross. This seems to stand clearest of the charge of persecution. But then you must be sure of the protection of the neighboring justices, and of the majority of those that usually attend the sessions; for if they should oppose it, or the practice be condemned at the quarter sessions, these boys will be very insolent, and their auditors numerous and bold. I have indeed one doubt, whether a number of people gathered without arms, and attempting no injury to any person, can be treated as rioters, any more than a mob about a ballad singer, or a crowd about a mountebank, and therefore I cannot advise it absolutely. But if the church-wardens or others will make the trial, they may, but in case the people will not disperse upon the reading, it will not be advisable to go further. I should have thought, which even the lawyers here do admit, that divine service performed in an unlicensed house, though the doors were open, will denominate that house a conventicle. But since your justices are of another opinion, caution must be used to tread gently, where you are sure they will not go along with you. The Act of Uniformity doth not reach these miscreants, it concerns only such as do service in churches. So that I fear we are destitute of all legal means to control their strolling practices.

The interpretation of the local statute requiring the residence of a third part of the canons in my present judgment is not admissible. The dissenters are excused by their dispensations from all the penalties of non-residence. But their dispensations cannot be extended to excuse others for their non-residence. Their virtual residence is a mere fiction in law to entitle them to profits.

I now come to yours of July. I am sorry to see the young students who so commendably apply themselves to the Hebrew language, should at the same time run into the extravagant notions of Mr. H. I have several times taken some of his books into my hands, endeavoring to understand them, but could not. From what I did collect to be his meaning, I saw he proceeded on false grounds, and am not satisfied that he hath made out anything, or can make any convert to the mysteries of religion which he pretends are concealed in the composition of his Hebrew words as clearly as in the gospel revelation. I have had an epistolary dispute with an ingenious gentleman of Oxford, upon this theme, and showed that his three assertions, on which the whole scheme was built, were false. For neither is the Hebrew the Adamitical language, but a broken plank preserved in the general shipwreck of that tongue, as are all other ancient languages. Neither was the Hebrew the native language of Abraham, who at first spoke Syriac with the rest of his family, but it was the language of the Canaanites, which he learnt by living among them, and which is most opposite to his scheme. Neither is the Hebrew the most perfect language, but I will venture to say, is most imperfect. It wants some tenses that are necessary to express the exact difference of time, and therefore the perfect tense is used for the imperfect and the pluperfect. And the change of persons, and numbers, and cases, causes much confusion, but especially in the use and omission of particles, which have many different senses. Of all these changes Buxtorf, etc., will give you ample proofs. It is true there is an original idea fixed to every root, which were few at first by reason of the few objects the primitive men were acquainted with; but even this shows the narrowness and imperfection of the tongue, that as their knowledge increased they were forced to add figurative senses to those roots to express their new ideas, or to coin new words arbitrarily, which in time exceeded the number of the original roots, and make it impossible, at this distance of time, to distinguish the ancient from the most modern words.

In all languages there are plural words which usually stand for singular. As to the use of life, light, and spirit by some writers, it betrays an enthusiastic spirit and is

a cover for the divinity derived from the Platonists. Collossio's Concordance and Foster's Hebrew Dictionary were the books whence Mr. H. drew that skill in the tongue which he applied so unprofitably. However, he has founded a sect which began at Oxford, and hath extended itself widely in the West.

I am obliged to you for the trouble Mr. Pye gave you, and which I did not intend should fall on you in doing justice to my apparitor. He never demanded more than a shilling, but Mr. Walker hath mixed his own demands with the apparitor's, and used my name to the clergy for both. I have now writ a great deal for a man that can't read with spectacles, and scarcely see without them; and must conclude with my wishes, but they are in vain, that you could have been promoted to the vacant bishopric of Carlisle, which lies most conveniently for you, but political considerations outweigh all others with those in power, but shall not prevail with, sir, your affectionate friend and faithful brother, E. DURHAM.

JAMES KIDD TO ADAM CLARKE.

To Mr. Samuel Drew, the Rev. Dr. Adam Clarke, and James G. Simpson, esq., the following essay on the Trinity, as a testimony of gratitude and esteem, is most respectfully inscribed by the author. Unless there be some very formidable objection, which at present I do not know, the above is my dedication. I look not for lords, nor dukes, nor princes, but for the pious friends of God and the essay, as patrons. I hope you will have no objection. Please to answer by return of post.

Ever yours, JAMES KIDD.

Dr. Kidd was born in Ireland, Nov. 6, 1766, and married Miss Jane Boyd of Carnlea, near Belfast, in April, 1784. The youthful pair emigrated to America, and Kidd was a successful tutor in New Jersey and Pennsylvania. While here he commenced the diligent study of the Oriental languages; and, advised by his friend, the celebrated Dr. B. Rush of Philadelphia, he returned to study divinity under the famous John Brown, of Haddington, Scotland. He was licensed to preach, and in 1793 he settled at Aberdeen, in which University he became Professor of Oriental Languages, and an eminent divine and author. He closed a lengthened and laborious life, December 24, 1834.

UNDER BONDS TO HELP HEATHEN WOMEN. — Paul said, "I am a debtor, both to the Greeks and to the barbarians." Paying this debt took him to the headsman's axe, through sufferings and perils, fearful and innumerable. Now are we to suppose that the impartial God laid such a burden upon this young Jew, that all the rest of the world might go scot-free?

If all men are brothers, all women are sisters. Yes, the wretched widow, looking her last upon this beautiful world through the smoke of her suttee pyre, driven by public opinion to the suicide's plunge into the darkness of the future, and the one throwing her babe to the crocodiles, — tearing from her heart its only joy, the joy of maternity, — these women are our sisters. With them we are —

> "One in spirit, and an instinct bears along
> Round the earth's electric circle, the swift flash of right or wrong.
> Whether conscious or unconscious, yet Humanity's vast frame,
> Through its ocean-sundered fibres, feels the gush of joy or shame.
> In the gain or loss of one race, all the rest have equal claim."

When we look at the domestic, civil, and religious systems of Pagandom, we sicken at their rottenness. We feel greatly moved to give them the blessings of Christian civilization. To do this economically, *i. e.*, to have the largest results from the smallest outlay of money, muscle, thought, and spiritual power, we must get at the fountains of influence. As much as Pagan men despise their women, they cannot abolish the physical necessity that gives them the control of their children, during the years that most shape the life. To Christianize the women, would be to capture their stronghold, and insure a better civilization. It would be getting a lever well under their systems of wrong. With a good fulcrum, and God to apply the power, there would be a new order of things in those "habitations of cruelty," within a half century.

According to the parable of the Good Samaritan, one's need and another's ability bind them together with a chain of obligation. If the indebtedness increases with the soreness of the suffering, there is no measuring the claims of the women of Heathendom. Women are the greatest sufferers from the horrors of Paganism. If false gods beat men with rods, they scourge women with scorpions. The heathen woman is born under ban. Her sex is her sentence of cursing or death. Her mother is regarded guilty of a grievous offense, for giving birth to a female infant. She belongs to a caste below caste. Each, in her grade, trampled upon by the men of that grade. Every right infringed, every aspiration crushed, every tie and every hope at the mercy of a savage tyrant.

If one perishes whom it is in our power to save, we are guilty of his blood. If we see a house on fire, and refuse to call up a sleeper within, or to pull a helpless one out of the flames, we are as guilty of his death, as if we sent a bullet through his brain, or drove a knife to his heart.

We have it in our power to rescue thousands of our Pagan sisters. We can look in upon them in their burning dungeon! We can save them if we will! God pity us if we fail of our duty toward them! — *Heathen Woman's Friend.*

"The only local temple that faith has is the human heart. The extent of the Church of Christ upon earth is precisely the extent of virtue, of peace, of truth — truth of any sort or degree, for the kingdom of truth alone is the kingdom of God. The extent of the Church of Christ upon earth is precisely the extent of real well-being in the human race. All else is tinsel and mere sign language! . . . We want more sects, I think. At any rate, one more: one to go *and do the will* of God; one to reclaim mankind and heal our woes; one to rejoice in the truth; one, every member of which shall bring out the highest expression of himself, and that a high expression of Christ; one to offer sacrifice as Jesus did, to be like Him, in giving life a ransom for others." — REV. O. PERINCHIEF.

ABRAHAM DAVENPORT.

DARK DAY — 1780. — The following poem by Whittier is seasonable in view of the eclipse:

In the old days (a custom laid aside
With breeches and cocked hats), the people sent
Their wisest men to make the public laws.
And so, from a brown homestead, where the Sound
Drinks a small tribute of the Mianas,
Waved over by the woods of Rippowams,
And hallowed by pure lives and tranquil deaths,
Stamford sent up to the councils of the State
Wisdom and grace in Abraham Davenport.

'Twas on a May day of the far old year,
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sages tell —
The Twilight of the Gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barn-yard fowls
Roosted, the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as He looked
A loving guest at Bethany, but stern
As Justice and inexorable law.

Meanwhile, in the old State House, dim as ghosts,
Sat the law givers of Connecticut,
Trembling beneath their legislative robes.
"It is the Lord's Great Day! Let us adjourn,"
Some said; and then, as if with one accord,
All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his steady voice
The intolerable hush. "This well may be
The Day of Judgment which the world awaits;
But be it so or not, I only know
My present duty and my Lord's command
To occupy till He come. So at the post
Where He hath set me in His providence,
I choose, for one, to meet Him face to face —
No faithless servant frightened from my task,
But ready when the Lord of the Harvest calls;
And, therefore, with all reverence, I would say,
Let God do His work, we will see to ours.
Bring in the candles." And they brought them in.

Then by the flaring lights the Speaker read,
Albeit with husky voice and shaking hands,
An act to amend an act to regulate
The shad and alewive fisheries. Whereupon
Wisely and well spake Abraham Davenport,
Straight to the question with no figures of speech
Save the nine Arab signs, yet not without
The shrewd dry humor natural to the man;
His awe-struck colleagues listened all the while,
Between the pauses of his argument,
To hear the thunder of the wrath of God
Break from the hollow trumpet of the cloud.

And there he stands in memory to this day,
Erect, self-poised, a rugged face, half seen
Against the background of unnatural dark,
A witness to the ages as they pass,
That simple duty hath no place for fear.

THE ADULTERATION OF LIQUORS. — Liquor, to be made marketable, must contain the intoxicating power. Knowing what is to be done, it is not difficult to obtain substitutes. Some of the specific requirements are these: It must irritate the membranes of the body, benumb sensation, dim the vision, and produce dizziness and stupefaction. Decoctions containing these requirements can be manufactured for three or four cents per gallon. The chief poisons used are strychnine, stramonium, belladonna, cocculus, and opium. These do the work. Strychnine is known to be a deadly poison. Stramonium is made from the jimson-weed. It is common and very cheap. It cramps the stomach, as experienced so often among drunkards. This is corrected by a little poppy-juice. The taste of the poppy-juice is killed by potash. This compound produces dizziness, dimness of vision, and delirium. Belladonna is deadly nightshade. It is all poisonous, roots, leaves, stalks, juice, and all. Its symptoms are intoxication, hilarity, violent gestures, laughter, followed by stupidity. It is very cheap; two cents' worth will make a gallon of liquor. When one knows the symptoms it is not difficult to recognize them. Nor does it require a supernatural scent to detect its presence in the liquors of the saloons and shops. One drug house in London, in 1867, sold more strychnine to one liquor-house than the whole city could use medically. Mark the progress in evil. A distiller adds one fourth by the use of strychnine. The wholesaler takes this adulterated stock and doubles it by the use of stramonium and opium. As the Yankee turns over the Connecticut River every mile to get the power out of it, so the retailer gives this another turn. He doubles it again by the use of belladonna. This brings ten cents a drink, and here is the motive power. This is the practice all over the land. Dr. Cox was appointed in 1855, by the Legislature of Ohio, inspector of liquors for the city of Cincinnati, and in two years of thorough and extended examination he found more than ninety-nine per cent. of the liquor adulterated by the vilest poisons. Books are familiar to the trade, teaching how to make these adulterations. Often we see our streets and avenues posted with advertisements of men who will hire out to "prepare and compound liquors." — REV. DR. FOWLER, *in the N. W. Christian Advocate.*

"MAKE A REMITTANCE TO HEAVEN EVERY WEEK." — "I have only a glimpse of the worship of heaven, but it is long enough to allow me to see the elders casting crowns of gold at Jesus' feet. If I wish to be in fellowship with any Church of Christ, either in earth or heaven, I must worship Him with my property.

"It is true, He does not need that I should give to supply His wants. But I have great need to give to subdue my sins. I love the world too much. I am too fond of making money, and too fond of enjoying it. I scarce believe that I am hastening to a land where all my cash will be uncurrent money. I see thousands of my fellow Christians whose souls are dying of covetousness. Let me take heed lest I be infected with that sickness. Let me put my finger on the wrist of my purse and feel how it throbs, calmly and regularly, when cash is going in, and with what a flutter it is affected if any is drawn out for the service of my Owner. I must begin and mortify this feeling. I must at once get into a habit of giving at least one tenth of my income in the worship of Him who gave it all to me. I do hope to reach heaven through the mercy of Jesus, who though He was rich, for my sake became poor, and I must begin to lay up treasure there, else I shall be a very poor man among its wealthy citizens. I will from this day forward make a remittance to heaven every week."

DR. PATTERSON.

ASIATIC IMMIGRANTS. — On the arrival of the *Japan* last week, we received over a thousand immigrants direct from the Flowery Kingdom. As soon as the passengers and their luggage were landed, the custom-house officers commenced their examinations, which resulted in the discovery of opium secreted in the baggage, amounting in value to about fifteen thousand dollars. All this, of course, is confiscated.

The newly arrived Asiatics were conducted to their destination without any disturbance. The police, of course, were on hand to aid in keeping the peace. There were several scores of females of the lower grade. If it were possible to prevent this class of immigrants from landing on our shores, it should be done with promptness. Chinese families should receive encouragement. They might become useful and virtuous members of society. But without the domestic relations, we have little grounds for hoping that any class of people will be decent and orderly.

The opening for laborers in the Atlantic States and in the South, will probably induce many thousand Asiatics to come amongst us during the coming year. Men of means and of enterprise will encourage their emigration. We may deplore it, but it will do no good. What the result may be, we cannot foretell.

Christians will find work enough to fill their hands. With thousands of idolaters in our communities and at our own doors, we shall have occasion to become missionaries. Every disciple of the Saviour may preach Christ to some one who knows Him not. The story of the crucifixion will be new to these people.

Our language, of course, must be soon learned by laborers on the cotton and sugar plantations: and with a knowledge of the language some idea of Christianity and our purer civilization will be obtained. The whole matter is under the direction of infinite wisdom and a guiding hand. The Divine Providence will give direction to His people, and all things shall work together for good to them that love Him. — *The Advocate, San Francisco.*

The Christian Era asks this question. Will our License men and papers answer it?

WHO IS RESPONSIBLE? — Last Monday night a young man took the late train on the Boston and Providence road, and leaving the cars at Boylston Station, four miles out, started for his house. But he was intoxicated; and went forward of the engine on the track. Soon the cars started, the engine struck him and crushed him to pieces. He was killed, while in a state of beastly intoxication, unfit to live, and yet unprepared to die. He had a young wife at home waiting his arrival. Though a bride only one short month ago, she is a widow now. But her grief is far less than her sufferings must have been, had he lived a drunkard for years to come. Still this does not change the fact of his death, or lessen the responsibility which must rest somewhere. Who is responsible for his death, and her widowhood? Somebody is, most assuredly; but who is it? Can it be any other than the wretch who took his money and gave him the intoxicating draught? God knows who is responsible and He will not hold him guiltless. — *Era.*

A PRACTICAL philosopher says that a great many men seem to go through life in a sort of snooze, midway between sleep and wakefulness. They are too drowsy to do anything, too stupid to enjoy anything, and too sleepy to love anything in particular. The greatest good that could be done for many men in this world would be simply to wake them up.

To reject dogma is to reject religion.

Religion cannot survive without a creed.

To destroy the dogmatic faith is to destroy Christianity; and to destroy Christianity is to destroy religion.

The declension of the Church's purity was so ordered as not to interrupt her witness to the character of her commission. The gradual corruption of her doctrine consisted not so much in denying the truth with which she had been put in trust, as in adding to it dogmas of her own, which she had never received. The result was the same in its practical effect, but less abrupt. It was as if some stately tree pointing towards the skies, had become so laden with the snow-drifts, as little by little to bend its pliant boughs towards the earth. — *Dogmatic Faith.*

For the Children.

HEAVEN AT LAST.

Angel voices sweetly singing,
Echoes through the blue dome ringing,
News of wondrous gladness bringing;
Ah, 'tis heaven at last!

Now, beneath us all the grieving,
All the wounded spirits heaving,
All the woe of hopes deceiving;
Ah, 'tis heaven at last!

Sin forever left behind us,
Earthly visions cease to blind us;
Fleshly fetters cease to bind us;
Ah, 'tis heaven at last!

On the jasper threshold standing,
Like a pilgrim safely landing,
See the strange bright scene expanding;
Ah, 'tis heaven at last!

What a city! what a glory!
Far beyond the brightest story
Of the ages old and hoary;
Ah, 'tis heaven at last!

Softest voices, silver pealing,
Freshest fragrance, spirit-healing,
Happy hymns around us stealing;
Ah, 'tis heaven at last!

Gone the vanity and folly,
Gone the dark and melancholy,
Come the joyous and the holy;
Ah, 'tis heaven at last!

Not a broken blossom yonder,
Not a link can snap asunder,
Stayed the tempest, sheathed the thunder;
Ah, 'tis heaven at last!

Not a tear-drop ever falleth,
Not a pleasure ever palleth,
Song to song forever calleth;
Ah, 'tis heaven at last!

Christ Himself the living splendor,
Christ the sunlight, mild and tender;
Praises to the Lamb we render;
Ah, 'tis heaven at last!

Now at length the veil is rended,
Now the pilgrimage is ended,
And the saints their thrones ascended;
Ah, 'tis heaven at last!

Broken death's dread bands that bound us,
Life and victory around us;
Christ, the King, Himself hath crowned us;
Ah, 'tis heaven at last!

BONAR.

THE RANSOM.

Thomas Williams, a little colored boy, twelve years of age, was born a slave in Nashville, Tenn. He has no recollections of his parents, and very confused ideas of his early life. When Sherman's host started from Chattanooga for their great sweep through the Southern States, he followed on as an officer's servant. He remained with the army until it had fought its way round, peace was declared, and the glorious army marched back to Washington.

He remained some time in one of the freedmen's schools near Washington. He was a bright, attractive, interesting little fellow. He seems to have become so accustomed to "marching on" that he could not remain quiet, but leaving the school, he started again toward the North. After wandering about the State of New York, he finally was placed, as a vagrant, when found in the streets of New York city, in the Colored Orphan's Asylum. From thence, as being somewhat demonstrative and outspoken, he was committed to the House of Refuge. He has been with us about nine months. He very soon, after entering the House, won his way to the general favor of his teachers and the officers by his intelligence and politeness. He was interested especially in the exercises, of the Sabbath, and appeared very familiar with the incidents of the Bible. The seed grows when men sleep. We cannot always tell what is going on in the hearts of these young persons to whom we preach on the Sabbath, and in whose presence we are constantly offering our prayers. It is both affecting and encouraging to know this.

Last week, on one evening, he was brought by an officer to the assistant Superintendent, breathing very heavily. It seemed at first like an attack of croup. He was carried to the hospital, and immediate measures were taken for his relief. In the morning the physician pronounced his case to be a very serious congestion of the lungs, but thought it would not prove fatal. That night, just as the other boys were retiring in the adjoining halls, the Chaplain had a short talk with Thomas. It was quite difficult for him to speak distinctly. His face glowed when I asked him, "if he knew who died for sinners?" He did not hesitate a moment, but answered, with inexpressible interest, "Jesus." He said he had been accustomed to pray every night since he came to the Refuge, and that it seemed to him that the Saviour heard him when he prayed. There were several boys on their beds around the large hospital ward. It is always solemn when prayer is offered here in the night near one that is quite sick. It was affecting to hear the sobs of the lads while their heads rested upon their pillows. When the Chaplain closed with the Lord's prayer, above all the other voices in the room joining with him, the trembling tones of the suffering boy could be heard.

The next morning Thomas was evidently sinking. The doctor ordered stimulants, but the boy refused to taste the whiskey. He did not think it was right, he said, to take it, and he would not do anything that was wicked. The doctor had to reason with him to convince him that it might be taken without a person's doing wrong, as a medicine, when it was given in the hospital by a physician. The young man, nineteen years of age, very sick in the next bed by his side, leaned over to catch his words, in absolute wonder at this exhibition of conscientiousness by the dying boy. Thomas saw by the doctor's manner that he was very anxious about him, and was giving very careful directions to the nurse. As if he wished to intimate to him that he understood how sick he was, and to give him assurance that he had no fear of the result, he said to him — "there is a ransom for me." The doctor, not suspecting his object, and not distinctly understanding his words, asked the nurse to listen carefully and learn what he said. "There's a ransom paid for my soul," he repeated quite distinctly and with a beaming face, as the nurse leaned down towards his pillow. All in the room were very much impressed. There was no mistaking the meaning of the dying boy. He knew that the end of life had nearly come, he felt that he had been a sinner, but the best of all was, he *knew* a ransom had been paid for his soul, and that it would be well with him when his weary lungs ceased to breathe. Upon the wall before his bed, hung a long white sheet, upon which, in large letters, was printed the beautiful hymn commencing, —

"My faith looks up to Thee,
Thou Lamb of Calvary;
Saviour divine,
Now hear me while I pray!
Take all my guilt away!
O let me from this day,
Be wholly thine!"

And closing with the verse, —

"When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll,
Blest Saviour, then in love,
Fear and distress remove;
A ransomed soul."

This he continued to read, until, with his dying eyes fastened upon the affecting words, he breathed his last.

Happy will it be for us all, if, in the hour of our last sickness and dying, we can see Jesus as our ransom, and find all fear removed by His loving presence and blessed smile of assurance. B. K. P.

ENIGMA No. 28.

Consists of thirteen letters.
My 4, 3, 5, 13 is the way we all like to look.
My 11, 3 is a city that was taken by stratagem.
My 5, 2, 7, 1 is a word often used by the farmer.
My 8, 10, 11, 2 is in the heart of the wicked.
My 7, 4, 5, 13 is the number of times Christ pronounced a curse.
My 5, 2, 11, 9, 6 may be seen at a funeral.
My 2, 7, 1, 13 may always be found in a ship.
My 11, 11, 2, 7, 4 was the man consecrated by Moses.
My 11, 3, 2 is what we could not live without.
My 6, 11, 2 is often adorned with rings.
My 4, 13, 2, 7 is the name of a tyrant.
My 9, 6, 11, 2 is one of our best fruits.
My whole is a title of Christ.

ANSWER TO ENIGMA No. 27.
Mandrakes. Gen. xxx. 14.

The great difficulty which the missionaries have to contend with, in trying to propagate Christianity in pagan countries, is the thoroughly paganized conditions in which the people live. Not only the people, but the customs, the institutions, the traditions, the associations, the spirit, the atmosphere, everything is pagan. This tremendous force and pressure of hostile circumstances is not sufficiently taken into account when we estimate what the missionaries have done or have failed to do. They are warring against nature, against the elements, against principalities and powers, against the prince of the air; everything in the social and moral environment of the people is against the new religion, and they have to contend against more impalpable foes than palpable ones. This is an argument against the foreign missionary movement which has far more weight than is usually allowed to it. A thousand years of missionarying in Africa, in the ordinary way, will not do so much to Christianize that continent as the single Christian colony of Liberia, nor make so many colored Christians as are found in America to-day. The Chinese government allows the missionaries free course, and protects them in their work; but they make very little headway. The Chinese who come to this country, however, are very accessible to Christian teachers, gladly learn our language, are grateful for notice and instruction. Removed from pagan to Christian conditions, surrounded by circumstances favorable to Christianity, they only need to be properly approached with teachings they can understand and believe in order to be converted to the Christian faith. The success that has attended the efforts already made in this direction is of the most encouraging character, and the competent persons who engage heartily in this work will have the double satisfaction of doing a good thing and of seeing the fruits of their labors. — *Liberal Christian.*

GLORIOUS SCENES. — Glorious was the scene when Enoch was translated; or when Elijah's chariot of fire and horses of fire appeared in the whirlwind and took him to his glory; yet more glorious was the scene, when, surrounded by His disciples, the risen Saviour slowly and majestically ascended, by His own power and glory, before them, while blessing them, and a cloud received Him out of their sight. How unspeakably glorious then, will be that full result of His resurrection and ascension, when crowding from every country, in glorious resurrection bodies shining as the sun, at one and the same moment, the myriads and myriads of His saints, of every age, are all gathered into His presence, where is fullness of joy, and are ever with the Lord. — BICKERSTETH.

True wisdom is to know what is best worth knowing and to do what is best worth doing.

A man too busy to take care of his health is like a mechanic too busy to take care of his tools.

Men are rendered happy by the exemption of pain rather than by the enjoyment of any pleasure.

It is strictly and philosophically in nature and in reason that there is no such thing as chance or accident, if by chance or accident is meant the absence of all law: it is evident that these words do not signify anything really existing, anything that is truly an agent or the cause of an event, but they signify merely men's ignorance of the real and immediate cause.

POWER OF A CHILD'S HYMN. — When I was first urged to preach, I shrank from the duty. The spirit was willing, but the flesh was weak. I debated with my feeling for a long time. Duty and timidity had a hard contest and the latter almost carried the day. I had almost persuaded myself that I was not the person, and that God must have some other field of labor for me. In this nervous and hesitating frame of mind I was walking — meditating, praying, and about to yield to my weaker feelings — when I came by a group of children playing by the roadside. Suddenly one of them jumped up before me and sang this verse: —

"My gracious Master and my God,
Assist me to proclaim;
To spread through all the world abroad
The honors of Thy name."

The child immediately resumed its game, little conscious of what she had done. From that moment I was decided. All doubt departed, and whatever good I may have done in the pulpit, under God, the simple hymn of that careless child must have the credit.

Correspondence.

AMERICAN ASSOCIATION FOR ADVANCEMENT OF SCIENCE.

Our last account brought the Association down to Friday night. It did not tell, however, how the writer, on leaving the hospitable mansion of Prof. Packard, a little too near midnight on Friday night, in a state of oblivion to sub-*lunary* things, walked a full mile from one of the *southernmost* houses of Salem, with the meridian moon *full in his face*, to reach the centre. Had the wine, which flowed so freely the first evening, but which did not reappear afterwards, been liable to take the blame for the waste of this precious time, some jokes might have been cracked, as on Arrowsmith, the London geographer, when he hopelessly lost his way, in the fields now covered by London, half a mile from his own door. But I am sorry that on the tables of the President of the Peabody Academy, the wine was so plenty. Bacchus and Minerva are no friends.

Saturday was one of those glorious days — a little sultry in the city, but just right for the sea. The city of Salem had secured the *Escort*, the best boat for the purpose to be had in Boston Harbor, guaged her to a nicety and issued 430 tickets, and as there were, somehow, 431 of us on board, we were *just a little* crowded. We had one of those perfect excursions that we love to remember. A long stretch took us to Minot's Ledge. An intense sympathy went out to those two solitary men, the focus of the eyes of an immense throng, who could only send them "distant greeting," in the voice of the Salem band and waving of handkerchiefs, and the whistle, responded to by the heavy, sweet-toned bell of the light-house. Was it intensified by our thronged numbers, as is the power of the electric wire when coiled? Fort Warren; dinner by Smith of Bowdoin Square, at Madlis gardens at Nahant; Gloucester Harbor; home again, and the last one of us (we hope) housed just before a tremendous rain poured down at dark. How little can we say of a day replete with delicious recollections! A late supper — "levee" — and a late ride (free) on the railroad ended the week.

All Monday, Tuesday, and Wednesday, we worked in three sections. Too much time was lost; and much that was of the highest interest to the scientist, would be of no concern whatever to others. Even for the results of the rest we have not the necessary space, save for one or two particular points.

The ECLIPSE was the feature of the meeting. The triumphant instrument three weeks ago was the photographic camera. Old appliances could date an event to a quarter of a second; the magnetic chronograph to the tenth. But there was always a personal equation; two observers will strike their keys a tenth of a second apart, every time, to mark an instantaneous event. But the camera will take a photograph of the sun in a thirtieth of a second and automatically make a mark on a revolving cylinder all the time that it is open. On the same cylinder the clock marks seconds. Microscopes can be applied both to the cylinder and to the glass photograph. The imperfections of the human brain have no place in the noting of the time. The edge of the moon is a definite outline like a saw, the edge of the sun is like that of a forest; it can-

not be defined to the inch. One edge is that of a solid, the other that of a gas. The great problem is: how long will it take the breadth of the moon to log past a given point on the sun's disk. The edge is not a perfect mark; the spots are rotating on the sun's axis and floating like cakes of ice on a pond. But the average of numerous observations is likely to result in a more perfect knowledge of the distance of the sun, the unit of astronomical measurements of distance, diameter, density, and weight. What we have waited for since Cook's day — a new pair of transits of Venus — and were yet to wait for till 1874 and 1882, we will have accomplished by the aid of the camera at this eclipse, and even more. The red protuberances and the halo, the revelations of the spectroscope and polariscope applied to the outer edge of the sun's atmosphere while the luminous part was covered by a screen 240,000 miles from the observer, will furnish material for discussion for months to come. Some scientists regard the "red-flames," as they were called on the last occasion, as real flames, blazing thousands of miles above the surface of the sun! It is thought, with about as much ground for the conjecture, that the halo consists of meteors projected perpendicularly from the sun's surface or falling into it and igniting as they fall. But it was not distinctly stated that the halo had the motion of the sun, nor was it clear, on the other hand, that it was not found to keep with the moon. Did it grow weaker at the edge from which the sun was receding, and stronger at the point where it was again to break out?

THE ORIGIN AND ANTIQUITY OF MAN is to be mentioned here only negatively. The retiring President, the Astronomer Gould, told us that *if* it should turn out that men existed before Adam, or that the human race had a multiple origin, we must make the best of it. There is no doubt that some present thought that one of these two things would happen. We doubt much, however, whether there was present a single advocate of Darwin's views, which are the opposite of those of Agassiz, and ascribe all species to one origin instead of making one species the result of several independent creations. There is little danger that either will be proved true. As to pre-adamic men, the evidence of it will grow as long as men look for it, even if there be no truth in it. There are a million of queer accidents every day; some of them will tell in favor of the most absurd hypotheses every year. One mermaid per year or one sea-serpent per decade, will satisfy many people of the reality of these animals. No enemy of divine revelation would regard the Salem meeting a success.

THE COINAGE QUESTION caused some little feeling. It is as good as settled that the metric system of weights and measures is to be universal. But we are far as ever from a universal coinage. That of the French is one of the worst in Europe. A gold franc nine tenths fine would weigh 322·18-31 milligrammes. It is too small to coin and its hundredths — centimes — also are. The coins of all other nations, except some very recent German ones, rest exactly where intelligence arrested the power of sovereigns to debase them, a fixed accidental weight. Now one of four things is to be done: 1, let things alone; 2, adopt the French; 3, make some slight changes; 4, fix upon the best system and let other nations come to it. No one favored Nos. 1 and 2. No. 3, the scheme of Prof. Elliot of Washington, is an exceedingly ingenious one. It may be studied out of the new Counting-house Webster, to which he has contributed a very valuable supplement. He proposes a coin nine-tenths fine, weighing five grammes. But this is to be no unit. In the United States it is to be 3 dollars; in Britain, 150 pence, (12s. 6d.); in France 15 francs; in Northern Germany 4 thalers, in Southern Germany 7 guilders; in Austria 6 florins. No. 4 was the scheme of Prof. Holton. It was to take a unit exactly a fifth the coin just mentioned, *one* gramme, nine-tenths fine, worth 60 cents lacking less than two mills; and almost equally 30 pence (2s. 6d.), 3 francs, 4-5 of a thaler, 1 1-5 florins, and 1 2-5 guilders. This coin, which might be called a florin, is to have its hundredths, stivers if you will, worth 6 mills. Our present coinage is 3-1000 larger than this; the English 1-40 smaller; the French, 1-30 smaller; German, exact. While Professor Holton proposes for all nations a common coin of 1,000 milligrams, Prof. Elliot proposes six different units: a dollar of 1,666⅔ milligrams; a pound of 8,333⅓; a franc of 333⅓; a florin of 866⅔, and a thaler of 1,250. Prof. Elliot's scheme was recommended by a committee appointed last year, and was pushed through before the presentation of the other scheme, without explanation even. Debate was not cut off by the previous question, but refrained from through courtesy.

At first I found but one Southron in the Association. Further research revealed six Marylanders, two each from North Carolina and Missouri; and Delaware, South Carolina, Alabama, and Tennessee sent one each. Considering that the gentry of those States used to spend their summers at the North in elegant leisure, this count indicates great change in circumstances or little love for science. We hoped the exigencies of the war would awaken new mental energies in the Southern mind.

One new element of hospitality at Salem deserves notice and imitation. Opposite the court house, where we met, is the lecture-room of the Tabernacle Church. In this a county official, a Mr. Goodell, I believe, put three tin cans over gas-heaters, and the citizens kept there a constant supply of hot coffee, Oolong tea, and breakfast tea. Tables spread with cold meats, bread and butter, stood near by. Ladies were in attendance at a free lunch, morning, noon, and night. The boundless hospitality of Salem prevented this contrivance from saving us money, but it was a great economy of time, when time was more than money. Some of us slept in Boston, Lynn, or Peabody, but at this table we made new acquaintances with each other. The four evenings spent in sociability (instead of one, as at previous meetings), made us much more thoroughly acquainted. And, as nowhere before have we seen the hospitality equalled, so nowhere has the pleasure and profit of the meeting been greater.

Whipple "took" us twice, both times with perfect success. Only we didn't all of us stand still enough. Probably no photograph ever taken in the New World, contains so many faces of men of European reputation.

I was introduced to a relative and ward of rum's ablest advocate, who spent the last days of a glorious life in trying to open the flood-gates of ruin upon Massachusetts. This man, whose guardian he was, was born in the best house in Salem, and inherited a fortune of $90,000, I was told. But to abstain from intoxication was impossible to him, though quite a decent man when not drunk. His distinguished relative, of greater self-control, had saved him some $8,000, it is said.

How much more is there to be told! Numerous diligent, faithful, and skillful reporters were present; the *Advertiser*, the *N. H. Gazette*, the *Portsmouth Chronicle*, and perhaps the *N. Y. Times*, employed experts. But the proceedings were held in three places at once. Diagrams were used, experiments performed. Much of interest, as to results, was unintelligible to most educated men. But much that these laborious men drily itemized would, if paraphrased, interest the general reader. Our columns could not contain it.

One incident, in conclusion, will gratify many. On the *Escort* I met Gen. Oliver. He has been honored by appointments of Massachusetts' two best governors, Briggs and Claflin, and they chose not unwisely. But we best know him as the author of one of our well-beloved tunes — Federal Street. It was published, I think, about 1832, and sprang at once into a favor that it has never lost. He has freely given to the Church all his tunes, of which, *me judice*, this is the best.

Our Book Table.

LITERARY.

THE TRUE WOMAN. A Series of Discourses by Rev. J. D. Fulton. Pp. 250. Lee & Shepard. Tinted paper, with portrait.

Our magnetic friend, Rev. J. D. Fulton, has said many good things in the course of his energetic ministry. In this big little pamphlet there are not a few. He exalts the daughter, wife, and mother to their true sphere. He sets forth the sweetness and dignity of wifehood, the saintliness of motherhood. He catches at the spirit of Mariolatry, and though he denounces it with just and merciless vigor, has in him so much of the lover that he would very possibly have fallen into that snare, had his birth and breeding been in a Papal clime five hundred years ago. To overcome this manly tendency to idolize woman, he has to give Mary a worse character than she deserves. She is made ignorant, obtrusive. Mary Magdalene and the sister of Lazarus have a better appreciation of His mission. Not so. She is the only woman in the Bible who is said to have "pondered these things, and hid them in her heart." She is the only one who is declared "blessed above women;" the only one of whom, and to whom it is said, "A sword shall pierce through thine own soul also;" the only one He addresses in His hour of dying and deepest anguish; the only one who is mentioned by name as being present at the baptism of Pentecost. Her position may be recognized without danger of Mariolatry. The woman who could say, when a great honor, but a no less great dishonor was announced to her, the disgrace of unmarried motherhood, while the angel waited her consent before the Divine conception began, "Behold the handmaid of the Lord. Be it unto me according as Thy word," was no weak, frivolous creature, "who had no idea of Christ's mission or character, and feeling that He was popular, was glad to exhibit her relationship in a public manner;" who had to be rebuked, at Cana, for her impertinence. She was, and ever will be, the mother of our Lord; and if Elizabeth, her aged senior and relative, could reverently address her, the Church can no less respect her. There is no more need of Mariolatry because we give her the highest place among women, the highest, really, among men, than there is of worshipping Augustine or Luther because we recognize their services and position.

In freedom of marriage, Mr. Fulton is true to the rights of man and woman, and declares against the unchristian and inhuman prejudices of the American white, "mean whites," as all are who thus preach.

He is also right as to the duty of marriage and motherhood; this last he ought to dwell on more, and we hope will add a chapter on the twofold crime of pre-natal murder and voluntary childlessness, a sin only second to the former. If perilous, Paul gives it the highest honor, and makes child-bearing the passport to heaven. As it concerns the ballot, Mr. Fulton is altogether out of the way. He errs in his premises. He thinks her voting necessitates a change of relations. No more than her church membership. It will improve society. The only barbarous conclaves to-day are the town meeting, Congress, and the college. Woman will humanize them all. When Mr. Fulton takes the vote of his great congregation for Prohibition, does he tell the female part of it that they shall not vote? When his church called him to his very successful pastorate, were the female members forbidden to vote? When Matthias was chosen an apostle, were women forbidden to vote? Would it be a bad thing were our town and ward meetings turned into Pentecostal gatherings?

THE MAN WHO LAUGHS, by Victor Hugo. Complete. Appletons. This powerful story of the wrongs and outrages of European society, not two centuries ago, is the most powerful presentation of that state ever put in print. The deformities practiced, the pride indulged, the sufferings endured, are in Hugo's best vein. His soul is in his work. It is a political pamphlet of to-day, under the guise of a novel. Napoleon and British aristocracy are struck at harder than the rulers of that age. "The Man who Laughs" is a mocking democrat, who can only speak his truths in gibes and sarcasms. It is a powerful work.

THACKERAY'S YELLOWPLUSH PAPERS (Appletons) puts this favorite sarcasm against society in a cheap form.

WHITE LIES, by Charles Reade (Harpers), gives one of the best, in moral and utterance, of Reade's stories in a cheap form.

HETTY, by Henry Kingsley (Harpers) is one of Kingsley's usual stories, which always bear one reading, and seldom more than one.

MALBONE, by T. W. Higginson (Ticknor & Fields), is a study of American social life, cleanly put. "Aunt Jane" is a disappointed, sick, nervous, bright, good-natured, aristocratic democrat, of mature age, full of love and despising lovers, full of wit and weariness. She is a well-known personage in our society. The other characters are after the American pattern. The debates are American, and the situations. Cooler, however, than most Americans, and dignified above all lovers. It is a novel of society and sadness, and ends gloomily.

THE SEVEN CURSES OF LONDON, by James Greenwood. Fields, Osgood & Co. Harper Bros. (A. Williams & Co.) Two houses put this startling sup of London horrors on the American literary table; the first in solid shape, the last in pamphlet lightness. The book is full of painful facts and figures. "Neglected Children" is a horrible tale of desertion and abandonment of poor babes — not lost in the wood, but in a great centre of population. Saddest of all sights and thoughts is the curse of great cities in children. Lost women, thieves, beggars, intemperance, he dwells upon. The last he puts first. "The Crowning Curse" he calls it, and declares that "whatever differences of opinion may arise as to the extent and evil operation of the other curses that, *in common with all other cities*, afflict the city of London, no sane man will contest the fact that *drunkenness has wrought more mischief than all other social evils put together*." But there is no cure for drunkenness except prohibition. This chapter everybody now should read. The book is a valuable contribution to the history and causes of crime and suffering.

MAGAZINES.

The Atlantic has several stories, and a mystical narrative of an attempt to make bad folks good. It is entitled, "Was Reichenbach Right?" and tells how an astronomer, watching aerolites, picked up one, smote it, and out came a gem that was a human face. It *informed* him, and he became an Apoleian, or citizen of the asteroid planet. Everything was like earth, only more so. Everybody was manlike, and more so. All were humanitarians in religion, and death, after thousands of years, came desired. Only one thing troubled these people. "All Apoleians were not good." The humanitarians tried many schemes to cure this "disease," and failed. Finally one arose who said boring the planet through would cure the badness. They tunneled it, and thus blew it to pieces. It is a good satire on all earthly humanitarians who attempt to make men good by even more foolish dreams and processes. "Confucius" is examined by Mr. Clarke, with less of eulogy than Zoroaster was. The Chinese religionist contributes nothing to Christianity. He taught reverence and neighborly duties, "knew little of God or immortality," "expressed no faith in such a being" even "when he speaks of Teer or Heaven." "His worship and prayer did not imply such a faith." Yet Mr. Clarke seeks to put it beside "the law of Moses, which," he says, "said nothing of a future life, and was a preparation for Christianity." But the mistake here is that Moses did teach, in the most illustrious manner, every essential of the Gospel: Sin, atonement, a Saviour, and salvation by faith in Him, and works proceeding from that faith. Confucius and all heathen religions blindly suggest the need of Christianity. The Hebrew faith is Christianity. "The former," he says, "is a schoolmaster," as the early Christian fathers declared "the Greek philosophers were to bring us to Christ." That does not make them Christianity. A schoolmaster is not learning. They show the need, not the fact in themselves, of Christianity. "The law," says Paul, wiser than all philosophers of the old or new Athens, "the LAW is our schoolmaster to bring us to Christ." The law only; and that because it, too, shows at once, in its decrees and types, the necessity and the coming of a Redeemer. It demands what cannot be done by unaided man. It offers a Saviour, through whom it can be done. Mr. Parton is very interesting on "Log-rolling at Washington," showing how bills are carried, and will be carried till the end of time. He only paints what cannot be cured. A lobby, or private operations, has always affected public events. It always will. Mr. Howells has a neat poem on "The First Cricket," which begins thus: —

"Ah me! is it then true that the year has waxed unto waning,
And that so soon must remain nothing but lapse and decay?
Earliest cricket that out of the midsummer midnight complaining,
All the faint summer in me takest with subtle dismay."

"A Poetical Lot" disposes as curtly of a half dozen new singers as a boy would of a half dozen robins in a nest piping their first songs. He catches, twists, cooks, and eats. Spring chicken is ever good in literature, as well as at Parker's. This, therefore, is a savory dish.

The Galaxy continues Charles Reade's great story, finding new situations, tragic and romantic, for its characters, and developing the spirit of trade unions with increasing power. It should also develop the counter-spirit of capital and corporations, whose soullessness creates this French Revolution ferocity of soul. Mr. Tilton is examined by Mr. Eugene Benson in as self-satisfactory a manner as Mr. Fowler examines the bumps and brains of his befingered victims. Will not Mr. Tilton now do like service, in *The Galaxy*, to Mr. Benson? One good turn deserves another. "The Jersey Cows" are well described. Mr. McCarthy describes the "Fall of the Irish Church." Mr. Wakeman has a very piquant article on "Paradoxical Words."

Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Meta's Faith,	Harpers,	E. P. Dutton & Co.
Aunt Dinah's Pledge, Chellis,	Nat. Temp. Soc.	
Rev. Dr. Willoughby and His Wine, Walker,	"	
Prayers and Meditations, Knipbuysen,	Prot. Epis. Soc.	
German Echo,	A. S. Barnes.	
Sabbath Carols (Music),	"	
The Mount Zion, "	"	
Hymns and Tunes "	"	
Literature of the Age of Elizabeth, Whipple,	Fields, Osgood & Co.	
Adam Bede, Eliot,	"	
Annihilation Doctrine, Fletcher,	Bayley & Noyes.	
Archibald Hamilton, Bakenheim,	D. Lothrop & Co.	
Bible Wonders, Newton,	R. Carter,	Gould & Lincoln.
Little Effie's Home,	"	"
The Nine Muses, Fagnani.		
Theological Eclectic,	Moore, Wilstach & Moore.	
Merry's Museum,	H. B. Fuller.	
Best Words,	N. Tibbals & Co.	

THE HERALD.

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THE MINISTERS' ECHO.

The people have spoken on the subject of Lay Representation and the ministry are preparing to reply. Every paper in the Church but one recognizes the importance of the vote, all but two its substantial conclusiveness. The papers contain many words from different pens, which with rare unanimity agree on the decisiveness of the vote. Some of these are from those who have been amongst the strongest opponents of the movement. Selections from these opinions are not uninteresting and unimportant. Thus *The Central Advocate* speaks: —

"The laity of the Methodist Episcopal Church would receive the intelligence of an adverse vote on Lay Delegation by the Annual Conferences with profound surprise. What would follow such a vote can hardly be conceived. The impression among nine-tenths, if not ninety-nine hundredths, of our laymen is, that the question will certainly be settled as the vote indicates. If the ministry say to the laymen, 'We cannot permit you among us when consulting upon the interests of the Church,' astonishment at such an announcement may be succeeded by indignation. We were always ready to vote for Lay Delegation as a purely ministerial question without submitting it to the laity, but having submitted it, and receiving such an answer, we could not think of disappointing the just expectations of the people. What earthly good can come out of a prolonged and bitter agitation of this question? We still regard the question as *settled*, for we believe the preachers will not vote that laymen shall not go into our General Conference. As Colorado has already voted, so will the West nearly everywhere vote unanimously for Lay Delegation and peace. Many excellent brethren who have never been in favor of Lay Delegation, are not willing now to plunge the Church into the vortex of an unhappy and entirely unnecessary controversy. We believe that nine tenths of the ministers in the whole Church greatly prefer to abide by the vote of the people."

Dr. Brunson the pioneer of Wisconsin Methodism, one of its sturdiest opponents, thus surrenders: —

"As the question was submitted in good faith, and a decided majority of those who did vote are for it — those who did not vote waiving their right to do so — I think we are bound in honor and honesty to carry out the plan. I, for one, 'accept the situation,' and will, if spared till Conference, vote to do so. If the thing remains a dead letter in the Discipline, we shall derive one advantage from it, at least; those among us who believe in it, and those who are not of us, but yet trouble themselves greatly about our affairs, will be estopped from their hue and cry about ministerial tyranny in our economy.

"But, Doctor, you must allow us a little pleasantry in our defeat, and as you have got the victory, meagre as it is, you can afford it to us. We might as well laugh as cry over it, and probably better. But you must admit that, in view of the great effort made, there are times and circumstances when 'there is a great cry and little wool;' and that a 'mountain in labor' does not always bring forth an elephant."

The California Advocate was one of the last to surrender. We do not remember to have seen one cordial word in it, in favor of the reform, but in this just and Christian spirit it accepts the decision. Note also its important distinction, that had this vote been taken on Sunday, as the other was, almost exclusively, west of the Alleghanies, the poll would have been at least half a million.

"It seems that the Lay Delegation question is not settled. The vote cast has been in favor of the measure proposed. The majority has been very large — at least two to one. But only about one hundred and fifty thousand ballots were cast. If the vote had been taken on *Sunday*, in the congregations, as it was generally done in 1862, there would probably have been five hundred thousand votes given.

"But business men did not choose to leave their shops, stores, offices, and farms to attend such an election. And the women, not choosing to assume responsibilities in relation to a question of much importance, preferred to remain at home, giving attention to their families, and so did not attend. Under the circumstances the vote is as large as could have reasonably been expected. That very many persons felt indifferent as to the result, cannot be doubted. That many feared to assume responsibility in the matter is quite probable. But to assume that the members, who failed to vote, were *all* opposed to change, is sheer nonsense. Opposition, when it exists, is generally quite active. Opponents are usually equal in zeal to the advocates of a measure. Human nature is about the same on either side.

"Had the vote been no larger, yet the two thirds majority *against* Lay Delegation, the *New York Advocate* would have been exultant over the result. Who doubts it? The *Northern Advocate*, too, would have viewed the matter differently.

"That every minister is free to vote according to his conviction of right, is not denied. The General Conference had no right to say how any one should act in the premises. Three fourths of all the preachers, present and voting, will be required to change the discipline. It is possible that the measure may yet fail — the Conferences may defeat it. The *New York Advocate* has declared its purpose to work for its defeat. It is possible *The Northern* may also enter the list on that side. The influence of those able organs will assuredly be felt, and the lack of a single vote, in making up the three fourths majority, will settle the question in the negative.

"It is believed, however, that but few ministers will assume the responsibility of withholding Lay Delegation from the membership, after the question has been submitted to them for decision, resulting as it has.

"In our judgment the question would not have been more certainly and decidedly settled by the membership if *all* the voters had cast ballots — six hundred thousand *for*, and three hundred thousand *against* Lay Delegation. We are of the opinion that the wishes of the membership should be respected. There we stand."

The Western reiterates its conclusion, and this after all the debates that have sprung up from those who were against the reform. It says: —

"We foresaw, or thought we did, that the severest contest was likely to follow the vote of the members in June, and now our apprehensions are being verified. We regret the reopening of the dispute. There is danger that it will produce alienation between brethren. The signs of discord begin to appear. But then we have confidence in the prudence and integrity of our brethren, and trust that moderation and sober thought will avert unpleasantness.

"We adhere to what we have said in former issues. Immediately after the vote, we said we regarded it as decisive of the question. Our conviction then was, that enough of the preachers who had some objections to the change, would waive their objections, in view of the fact that the majority of the votes cast were in favor of Lay Delegation, to give the necessary three fourths vote in the Annual Conferences. We still think this will be the case, unless the effort to force matters, by denying that the preachers have any right to vote except as a majority of the people voted, shall be continued till it arouses the disgust of those whose judgment is against the change. But for this attempt we should now have had quiet, if not harmony, on the subject. Our own view of the vote is, that it was never intended to bind the consciences of the preachers, and if it had been so intended, it was too meagre to have that effect. But, as we before said, small as it is, it is the voice of the Church to this effect — namely, that, while a majority of the members refuse to ask for the change and thus virtually say they do not *want* it, yet by refusing to vote against it when assured that a majority of the votes cast would be decisive, they have *consented to accept it* for the sake of those who were anxious for it, if the General and Annual Conferences shall see fit to give it to them. This is our view of the vote of the people, and we have already said that we do not believe the General Conference can dictate to the Annual Conferences, neither do we believe one General Conference can bind another. The delegates to the next General Conference will represent those who send them there — not those who were there the last time. Every preacher is therefore free to vote as his judgment and conscience shall direct, taking into account the action of former General Conferences, the vote of the people, and the probable results of adopting or rejecting the plan under all the circumstances.'

The opening of this strife was not, as it suggests, by the friends of Lay Delegation. Drs. Durbin, Lanahan, and Carlton say in their letter to Dr. Curry: —

"The discussion in our Church papers of the value of the late vote on Lay Representation was not opened by us, but against our earnest entreaty."

The Lay Delegationists also have almost always spoken of the moral and not legal effect of the vote. It was the determination avowed by a leading journal to disregard this vote and make it of no effect, that has roused the whole Church and compelled the discussion. But for that, twenty lines, announcing the result, is all this paper would have occupied, and all that others like minded would have used.

The Northern Independent puts the result thus forcibly and fairly: —

"It is claimed that the ministers are free to vote against the proposed change if they choose to do so. Our opinion is that they are free to vote against Lay Delegation as a man is free to set fire to his own house. The preachers have not only invited this action on the part of the laity, but have accompanied it with assurances that if a majority wished the change it should be granted. Now are these preachers free to eat their words — can they go back upon their record and refuse to do as they agreed to do? Yes, they can, but only as they can do any other wrong thing. They may say the General Conference could not bind them, but it was a representative body and had the same power to bind its constituency that a legislature has to bind the people of the State. The General Conference has plenary authority to make 'rules and regulations' within certain limits which it is not even pretended this plan for the introduction of Lay Delegation infringes in the least. We may therefore regard the question as settled so far as the preachers are concerned. Nor do we believe that they are generally averse to the measure — they admit that whatever may have been the case heretofore, it is not best for us to repel the laity and keep up our exclusively clerical domination. We shall therefore expect a general and cordial response in the affirmative from the preachers as fast as the subject comes before them in the Annual Conferences."

As a paper that has never wavered in the three great New England battles against Slavery, Caste, and Rum, this organ on this subject should receive consideration. No better servant of the Church in all its best interests, none more progressive and more American. Rev. Drs. Durbin, Lanahan, and Carlton have addressed a letter to Dr. Curry, in which they state the case thus fairly and soberly and convincingly: —

"We have seen with great surprise and profound regret the course which *The Christian Advocate* is taking in regard to the late vote of the Church on Lay Delegation. It declares that the vote is not an expression of the desire of the people for Lay Delegation, and that it does not lay the foundation of any *moral obligation* on the ministry in regard to *their* forthcoming vote on the question in their several Conferences.

"As to the first point, the true extent of the affirmative vote required in view of this question is specifically fixed by the General Conference in these words: 'Should a *majority of the votes cast by the people* be in favor of Lay Delegation,' etc., (see General Conference Journal, page 276,) it should then be taken as an expression of the desire of the people for Lay Delegation. So the Church well-nigh universally understood it, and the people went into the election with this understanding, as we believe. And it was not until the result of the vote began to appear clearly in favor of Lay Delegation that any other or different view was suggested.

"It is clear, then, that the majority vote required by the General Conference is not a majority of the whole Church, nor of any particular portion of it, but a '*majority of the votes cast by the people*.' And yet, according to the common estimates made in similar popular votes in political or State affairs, the late vote does, in our opinion, fairly represent the will of the body of the people of our Church.

"From what we have said above there can be no doubt but that the majority *required by the General Conference* was obtained in the late vote in favor of Lay Delegation more than two to one.

"*The Christian Advocate* denies that the late vote on Lay Delegation lays any foundation of *moral* obligation on the ministry. If not, what then was its relation to the ministry? We think we are well assured that the great body of our people did understand that the vote would lay the foundation of *moral* obligation, and would influence the ministry in their votes in their several Conferences upon that part of the plan which was to be submitted to them. We readily admit that the late vote did not create any *legal* obligation *requiring* the ministry to concur with the majority in the vote, but it did create a *moral* obligation influencing them to concur, especially as the several Annual Conferences, in common with three General Conferences, had formally declared by vote that Lay Delegation should be granted as soon as the people desired it.

"If the majority in the late vote had been *against* Lay Delegation, the whole Church, and even the country generally, would have expected, *from a moral point of view*, that the ministry would vote against it also. There is no doubt but that they would do so, from *moral* considerations founded in a negative vote of the people. But it is not for us to suggest how far our brethren in the ministry should recognize the moral element in their votes in their several Conferences. And yet we should be careful not to give occasion to the Church or the world to think the ministry has not kept faith with the people."

They fortify these positions from the document signed by Dr. Curry, from which we quoted a week or two ago.

Rev. E. O. Haven, Chairman of the Lay Representation Committee at the last General Conference, in a letter to *The North Western*, describes the action of both Committees. Thus he sets forth the course of the last or compromise Committee, and also gives his views of the situation and end of the controversy: —

"I was chairman of that new Committee as well as of the

former regular Committee, and met with them in all their regular meetings and contributed my part of the report. Parts of it were written by several members and there was harmony in the conclusion. So far as my memory reaches, the question was not raised, How shall the ministers vote if the laity do approve Lay Delegation? No one seemed to look so far in advance. But the question was raised by Dr. Munger, 'Am I bound to favor Lay Delegation before the people and ministry because I subscribe this report?' Some thought yes. I said no. 'You are bound, and we are all bound just so far as the paper goes. We are to submit the question to the people for an honest vote, and then the ministers are to vote according to their own views.' I never doubted any more than now that a large majority of the people who voted at all would vote for Lay Delegation, and I never doubted, and do not now, that more than three fourths of the ministers who vote after such an expression of the people, will vote for it.

"The fact is, Bro. Curry is opposed to Lay Delegation and has always been. With his strong feelings he cannot favor what he opposes, simply because it is becoming rapidly more and more popular. Why should we ask it? The people and the ministers will do what they think is right. As in the matter of receiving the Southern delegates, the more it is discussed the more the vote will be all one way.

"God will take care of His Church. He will not, I believe, subject our beloved Church to the terrible trial that would come upon her if the ministry should decline to grant what so many of her bishops, and so many of her preachers, and so many of her editors, and two thirds of the people who have interest enough in the subject to vote at all, vote for. If so, still let us stand by the Church. The Lord can bring her out even if such a trial — but they will be days such as our Church has never seen.

"The opinions of other denominations on the effect of Lay Delegation among us are worth but little. No one can understand Methodism but an insider. What do they tell us? 'Methodism is fitted for a new country!' 'Methodism is fitted for the rural districts!' They might as well say that our national government is fitted for a new country only. The old countries seem to be aspiring after it, and many in the old denominations would like our Itinerancy and Presbyterian Episcopacy. Methodism is strong because it is alive, and live things accommodate themselves to the demands of the present.

"What harm can Lay Delegation do? Is not the old clerical General Conference retained in its integrity? Can a single act be passed except by its vote? Does it make it any weaker that another body, the Lay Delegates, must also vote for it before the act is passed? Is not that a *conservative* measure? Does it not make legislation, and consequently all changes, more difficult? Which is the steadier instrument, a velocipede or a cart? Which stands firmer, a biped or a uniped?

"Give us a house of laymen, naturally conservative on ecclesiastical matters, and the Methodist Episcopal Church will be surer than without it to retain all its old glorious usages, at least for one generation; and the principle of Christ, 'Take no thought for the morrow,' means, in this connection, let every generation do its own work.

"Believing these principles, I have advocated the substance of Lay Delegation, not caring a particle for the form of getting it from the beginning; and I do not, and will not believe that any considerable number of the Methodist ministry will now oppose it."

CORNELL'S RELATION TO CHRISTIANITY.

In reply to certain statements in THE HERALD as to the position of Cornell University towards Christianity, is a well-written article in *The Transcript* of 16th August, nearly a column long, signed J. W. C. It seeks to condemn, but actually confirms our declarations: We said Cornell had been "denounced by the clergymen of all Christian denominations in Ithaca for its contemptuous disregard of Christian sentiment and principle." It says that the Episcopal, Roman Catholic, Unitarian, and Dutch Reformed ministers did not denounce it. It also confesses the rest did, and thus describes the occasion: —

"On the 11th of January, Mr. Cornell gave a large birthday reception. Late in the evening there was dancing. Accordingly, the clergymen of Ithaca, excepting the four above named, sent an absurd letter to the *Faculty of the University*, remonstrating with them for having permitted dancing at *Mr. Cornell's reception*. Of course no notice was taken of so meddlesome and impertinent a missive, and doubtless this is the 'contemptuous disregard of Christian sentiment and principle' alluded to by THE HERALD."

The four who did not join in this "absurd" protest, are of churches that, with one exception, would almost never unite with "clergymen of Christian denominations" in any word for Christ. The rest of the ministers, Baptist, Presbyterian, and Methodist, of several churches, did unite in that demonstration. That it effected a good result, is shown by his statement: —

"At President White's commencement reception in July, dancing was not permitted, for fear of hurting the feelings of those who disapproved of that amusement."

We are thankful for that victory.

As to the address of the President to the ministerial graduates, in which we declared that he took occasion to address those who intend entering the ministry, and confined all his speech to an onslaught on sectarianism, which was meant to assail every earnest Christian church, while he never uttered a word for Christ and His Gospel, what are the facts, as given by Mr. J. W. C.? —

"As different graduates were about entering different professions, Mr. White took occasion to warn them against the dangers to which each was liable. Two graduates were about to enter the ministry, both Evangelical, and these the President warned against intolerance and bigotry. He urged them to be honest, upright, and manly; to avoid bitterness, and to cultivate charity; but he assailed no Church whatever, and said nothing but what pleased all who heard him."

Now if they were "warned against intolerance and bigotry," the President certainly went as far as THE HERALD declared he did, which was to make "an onslaught on sectarianism." Our words are not so strong as this correspondent's. That this was meant as "an assault on every earnest Christian Church," is evident both from the language of its endorser, and from the fact that all such deprecation under the circumstances always means that "intolerance and bigotry" does not mean what these words truly mean, and of which, so far as we know, no Christian Church is especially guilty, nor needed these graduates that especial warning, but it is the current "slang" of the anti-Christian, "free," and "liberal" religionists, who denounce the Church for steadfastly adhering to the Gospel of our Lord Jesus Christ. Not a word for that Gospel, as we said, does this defender declare was spoken. It was an harangue against the Church under the usual guise of indifferentism.

That this was the case, is seen by the concluding words of the letter: —

"Now Cornell University has declared itself impartial, and is therefore sneered at as infidel. It says that Catholics and Protestants, Jews and Atheists, shall have equal chances. The truth will assert itself; there is nothing to be feared. If atheism results from ignorance, then education is needed to cure it, as those who hold errors will be instructed by association with those who adhere to the truth. The University can lean to no one side without being false to its trusts. It proposes to offer religious instruction, by inviting the clergy of *all* sects to preach in succession in its chapel, and the Unitarian or the Catholic will be equally welcome with the editor of ZION'S HERALD. Thus the students will hear *all* sides of religious discussions, and each can decide for himself as to their respective merits. Is this 'anti-Christian?'"

This practice agrees with the President's preaching, and confirms every position we took. It says, "clergy of *all* sects," [the italics are its own] are invited "to preach in succession in its chapel." And it naïvely asks, "Is this anti-Christian?" We need not answer that. It answers itself. No religion in its government, and any religion in its pulpit, is proclaimed not to be anti-Christian. How little do those without Christ, understand Him. They call it "intolerance and bigotry" to defend His Gospel. They say that those who preach the Divine truth faithfully and kindly, would "elevate these vices into Christian virtues." So the same latitudinarians denounced Paul because he pronounced the anathema of God on those who should preach another Gospel than what he preached. So they denounced Luther and Calvin because they would not allow liberty to become licentiousness. So Wesley was abused, and his name cast out as evil, because he clung to Christ, against the reckless madness of an age that surged from the infidel indifference of Bolingbroke to the infidel mania of the French Revolutionists. To-day a new flood of Christless liberality breaks upon the world. Colleges are filled with it. Papers that profess to defend the faith once given to the saints, can proclaim its preachings. Many a Christian minister is wet with its spray, and some sink beneath its waves. The journals and the men that stand up for Christ and Him crucified as the sole source of salvation, are denounced as "bigoted and intolerant," "falsifying and reckless." The daily and secular press is largely under this anti-Christian influence, and those who assert it, act in simplicity of heart. "Is this anti-Christian?" How little does such an all-faith understand Him who said, "He that believeth shall be saved; he that believeth not shall be damned." "I come not to send peace, but a sword." "He that believeth on Me, hath life. He that believeth not, shall not see life, but the wrath of God abideth on him." When parables and preachings made the sharpest discrimination, who constantly declared that only faith in Him could secure salvation. Thus has the Church grown against false formalists and falser liberalists, against enemies of every class and hour. Thus will she ever grow. Cornell, by the confession of an able advocate, has cast aside the sovereignty of Christ. Its only hold is that evangelical clergymen alone yet conduct its morning prayers. But when they find others joined with them in this service, they will either refuse coöperation, or lose all power in their own devotions. "What communion," cries our Divine Leader, "has light with darkness?" The plea of the writer for secular education we have no space to consider, nor is it necessary. The error that threads it is, that higher education can be secular. This is not possible. It is religious in its highest forms. If it is not Christian, it is anti-Christian. "Under which king," not "Under no king," must be the decision of every college, journal, state, and soul.

THE BOAT RACE.

The race is rapidly becoming a thing of the past. Yet its lessons should not be entirely forgotten. For six weeks the ocean telegraph and letter-bag have been kept busy in dispatches and letters as to the conduct, condition, reception, and prospects of four young men, who were to propel, for a short distance, a skiff by oars on the Thames. The sun's eclipse has caused far less excitement. Spanish affairs, Cuban revolts, Chinese immigration, Southern barbarisms, the President's progress, Christian camp-meetings, every word and work that has occurred in that space of time has caused less talk than the race between four students of America and England. The excitement grew as the day drew near; and telegraph stations along the coast announced the result by their flags, and even the fire alarm of this city proclaimed it to every ear. What was it for? Not for intellectual supremacy; not for debates in learned tongues, or on learned themes; not for the grand rivalries of the Middle Ages between students who travelled far to test each other's genius in splendid tournaments of mind. This was for a triumph of muscle over muscle, of physical training over physical training. This was to test the question whether America or England produces, not the best brains, but the best brawn. But this race, so hotly contested, is only typical of another, in which all are engaged. The Apostle uses the favorite games of the Greeks to bring forth the more clearly to the mind of his reader the conflict in which he was himself to engage. The great games of that day absorbed as much attention as this of ours. Socrates and Herodotus, acting their stately dramas, and reciting their charmed narrative, were forgotten by the aspirants and spectators of athletic games. The world remembers the former, and forgets the latter to-day. Yet the Apostle, aware of the atmosphere of his times, seizes on this passion, and applies it to the struggle for eternal honors. So let every one apply the boat race to his own duty and destiny. How assiduous has been the application of these young men. For years they have trained themselves for this hour. The leading oarsman of Harvard, when a boy in the Boston Latin School, ranked low in his class, but even then he was so zealous in his devotion to the oar, that his teacher, disheartened at the attempt to make him a scholar, said: "You'll never be valedictorian, but may be a member of the University crew." That early training has been maintained. For the last six weeks it has been of the most extraordinary nature. It has called them to cross seas, to expend money with wasteful liberality, to subject themselves to severe labor, to restrict the indulgence of their appetites, and even to sacrifice otherwise proper food. And all for what — the fierce struggle of an hour.

What is the lesson? Every Christian is struggling for a grander prize. Over him, not nationalities alone are bending, but angels, and principalities, and all the host of heaven. Not telegraphs convey the tidings of his struggles and triumphs, but ministering spirits, the "flaming fires" with which the Lord sends and receives dispatches. Not newspapers proclaim their deeds, but voices before the throne.

What shall their training be? Shall we be less willing to make a life-work for this honor? Years of training brought these young men to their fitness to enter the strife. Shall a Christian fancy that he can win his infinitely greater prize with less preparation? They expend money freely. Shall he be less liberal to obtain immortal honors? They cross dangerous seas. Shall he be less daring? They submit to public examination, criticism, and reproach. As they ply their toating oars amid unsympathizing, and in heart hostile spectators, shall he be afraid to do his duty in the face of a gazing and frowning world? They strain every nerve, muscle, put forth motions neither comely nor in accordance with rules approved by those among whom they are operating. Shall the Christian be less earnest, or more sensitive to the criticism of a world that despises both his doctrines and his modes of expression? They do all this for an earthly reward. He for a heavenly. They lose the prize for which they strive. The goal is not won, and only the credit of struggling manfully is theirs. He will suffer no such failure, if he strive to the uttermost. His triumph and reward are sure.

O believer in Christ, ply your oars in this mighty race for glory. O spectator of the believer, beware how you simply look on his efforts an interested critic, friendly or hostile.

> "'Tis God's all-animating voice,
> That calls you from on high;
> 'Tis He whose hand presents the prize
> To your aspiring eye."

Hasten to put yourself in training for this prize. Hasten to strive for it. Put off the sin that easily besets, and greatly weakens you. Put on the habits of self-restraint on your lips, on your thoughts, on your feelings, on your life. Put the strength of your soul into this work. What acclaims will greet your success. Had the Americans won, Boston would have almost been illuminated in their honor. Fêtes, gifts, every favor would have been theirs; and all for a muscular success of a moment. Your victory will be attended by the acclaims of angels, the fêtes of heaven. How unspeakable will be that rejoicing. You will have won, not a material but spiritual victory; not one trifling and momentary, but the most important and enduring that could engage your soul. Not against a fair and equal foe, but the subtle and implacable enemy of you and God. Engage in this race, and God will help you, and insure you both the victory and the reward forever.

THE ELEVEN STUBBORN JURYMEN. — *The Central Christian Advocate* gives the following as the newspaper relation to Lay Representation: —

"*For Lay Delegation.* — ZION'S HERALD, Vermont Messenger, Methodist, Northern Independent, Buffalo Advocate, Pittsburg Advocate, Western Christian Advocate, Methodist Advocate, Atlanta, Georgia German Christian Apologist, New Orleans Advocate, Central Christian Advocate, Northwestern Christian Advocate, California Christian Advocate, Pacific Christian Advocate, and all outside papers.

"*Against Lay Delegation.* — New York Christian Advocate."

Our New York brother will recall and encourage himself with the story of the eleven jurymen who continually resisted the wisdom of the twelfth.

A correspondent of *The Transcript* gives extracts from the hotel register at Long Lake, in the Adirondacks, which show how differently different persons enjoy that region: —

"*August* 10, 1869. W. H. H. Murray, Jessie L. Murray, Ida Hull. Guides, 'John' and Dighton Hough.

"It is not likely that I shall visit the Wilderness for years again, if ever. I desire to leave here my testimony that in its depths I have found rest, health, and peace. Here man and nature have alike been kind. Mrs. Murray desires to leave on record that she visited Nameless Creek and in two hours, with an eight ounce rod, landed forty-six trout, ranging from a quarter to one and a half pounds in weight. She says the creek shall remain 'Nameless.'

"It may be a matter of interest for ladies to know that on the 10th of August we broke camp on the Raquette, three boats in all, Mrs. Murray with 'John,' and her sister Ida Hull with Dighton Hough, and that we ran all the rapids save Buttermilk Falls, safely, without taking a gallon of water into the boats. A brave memory to us all and especially to those who feel that 'we are the first ladies that ever ran the rapids.' W. H. H. M."

"*July* 21, 1869. Mrs. J. M. Field, Miss Kate Field, Miss Ann Cutter, Miss Corda Riddle. Guides, Henry Stanton, George Stanton.

"K. F. President of the Black Fly Club, climbed Blue Mountain, where a trail has been blazed, and if any one wishes to have a magnificent view, he, she, or it, will find K. F.'s ladder up a large pine tree on the top of the mountain. *South.*

"Just returned from a twelve days' sojourn at Mosquito Camp, Bull Frog Point, Raquette Lake, where we have hunted mosquitoes, black flies, midges, horse and deer flies, spiders, ants, and inch worms day and night, and live to tell the tale. The finest sporting country for this sort of game that the wildest imagination can conceive.

"Having oh'd for a lodge in some vast wilderness, Miss Cutter has, through a series of bites too numerous to mention, come to the conclusion that civilization, as exemplified in beds, houses, and wash-tubs, is quite good enough for her, and that when she again makes her appearance in the Wilderness, it will be after she has taken leave of her senses. She says she was perfectly well when she came, and does not see why well enough should not be let alone.

"Mrs. Field wishes it to be distinctly understood that she came into the Wilderness for no other reason than that she would not desert Miss K. F. Micawber; but, if Miss K. F. Micawber repeats the present dose of black flies, etc., Mrs. Field will then throw down the gauntlet to society, and bid society to pick it up.

"Miss Corda Riddle's feelings are too much for her, as they certainly are for her companion in (h) arms.

"Miss K. F. believes in the Wilderness through brush and brier, flies and flier, and hopes to return another year. So be it."

"Warrington" seems to feel bad that he has "lost the opportunity of quarreling with THE HERALD for misrepresenting his views on Prohibition in the Republican Convention." His loss is probably our gain. The extract we gave of his position was taken from another journal and given as a quotation. We knew that he ought to be converted, and believing in his capacity for growth, accepted the story as true. It seems he has got no further than to be willing to let the Prohibitionists and S. O. L.'S fight it out in the Convention. If he and his will stand back and let that be done, it will be all we ask to insure a perfect success. But expediency sometimes twists the brains of the best of radicals, and that perverseness is to-day tormenting the Radical leaders of Massachusetts Republicanism. He proposes that the Convention approve of exempting lager beer and lighter beverages. Of course then it must exempt lighter wines. The State went too far when it exempted cider. The North end Irish representative had the argument when he said, "Cider is said to contain 3 per cent of alcohol, whiskey 30. You drink a pint of cider at a draught, my customers two fingers of whiskey. Ten times as much cider contains just the same amount of alcohol. We prefer our dose in a compacter shape." Let the Republican Convention do right. Prohibition is right. Let it say so.

THE OPENING OF THE NEW BOOKS. — The Board of Overseers of Harvard College last week, considered many novel propositions pertaining to the religious phases of its culture. It changed the Parkman Professor of the Divinity School to Parkman Professor of Theology; created a new professorship of Theology, and elected Rev. Mr. Everett of the Unitarian Society at Bangor, as its Professor; elected Prof. Fisher, of Yale, as one of its lecturers on Philosophy; abolished the duty of students, not minors, attending over one service Sundays, and all service on that day, at the chapel. This practically makes Dr. Peabody Emeritus Professor, his onerous duties now being confined to one chapel service a day, which will soon probably be declared voluntary and then abolished altogether, as is the desire but not the daring now. Mr. R. H. Dana, jr., objected to the character of lecturers appointed, four out of five of those on Philosophy being on the "liberal" side of the question. He thought the University should not start off on its course of philosophical lectures while occupying its present *ex parte* position, for it would affect the interest of the College throughout the land. Parents were careful to send their children where they knew what kind of religious instruction would be imparted to them. The feeling would go abroad that Harvard College had given to certain persons who represented one side in philosophy or theology, an opportunity to present their peculiar views, and the result would be disadvantageous to the College.

Judge Hoar did not see why Mr. Dana should object to the two candidates for lectureship before the board, who were of opposite schools, if he objected to this preponderance, not choosing to see that the previous three had all been on the skeptical side, and one of these was of the same school. Rev. Mr. Hale would be sorry to have the community think the College committed to a one-sided policy, but did not deny that it was so committed in this selection. He announced a theological course by representatives of all leading denominations as projected; but that does not answer Mr. Dana's objection to the character of the University lectures. He significantly suggested that it was something wider than denominational bias that he feared. So the course of this college moves on. Four fifths of its lecturers on "the greatest and deepest questions that we have" are of the anti-Christian-school; the college preacher is relieved from preaching, and a system of lectures is promised in which every faith shall have its own lecturer, and nothing is taught as authoritative, and of God. Does it so teach science, law, and medicine?

The Boston Preachers' Meeting was reopened on Monday with a class meeting. It was a meeting of unusual power. Testimonies abounded to the fullness and joyfulness of the grace of Christ. Bro. McDonald reported a good work at the Dorchester Street Church. Bro. Risley announced that thirty were forward for prayers at the Washington Street Mission. Bro. Boyden reported six seekers at the East Boston Mission. Bro. Alderman reported a good interest at Hingham. Souls are sanctified, and sinners converted. Bro. Dinger, of the German Church, reported fourteen forward for prayers a week ago. Thirteen testified to the new birth, and the altar was filled with seekers. Bro. Parkhurst said a good work is going on in Stoneham. Father Taylor said, "You can't get much out of me, but it's the old stuff if you do get it. I have seen the day when I could run with anybody, swim with anybody, but I can do so no longer. This is about the best Methodist class-meeting I have attended for a long while. It is good stock, well dressed. Go on. Heaven belongs to you. Hell trembles." Bro. Wood said, "I believe I am drawing nearer the Saviour. While we are building the house, God is saving souls. I am preaching in the Unitarian Church, and rejoice that no hymn so fills the Church with its melody and power as 'There is a fountain filled with blood.'" Bro. H. W. Warren, just arrived from Europe, rejoiced in the goodness of God, who has dwelt in his heart more and more in the midst of scenes of formality and impiety. Other brethren gave equally interesting testimony to the power of saving grace, and the outpouring of the Holy Spirit. It was a glorious meeting.

THE METROPOLITAN CHURCH.—All communications should be addressed to Mrs. Francis A. Lutz, Treasurer, Washington, D. C.

CAMP-MEETING REPORTS. — We have received reports from several of the camp-meetings which we shall publish next week.

Mr. Delavan wrote a letter to the Chicago Convention, disapproving of Prohibition. He is set forth as a champion of the cause abandoning it. As he has been the owner for years of the house that sells the most liquor and does the most harm of any hotel in Albany, his views on this duty will not be held in very high esteem by his former friends.

For three days at Calais, on the borders of the two empires of America and Great Britain, no tidings spread of the wonderful boat race over which New York and Boston went crazy, and which all London turned out to see. All that Saturday and Sunday the border land knew nothing of the great battle. Not a flag flew or gun blew its noise. So much for fame.

MOTES.

Why do the liquor papers and people so fiercely denounce the Prohibitory Law, and demand its repeal, if, as they declare, it is doing nothing to repress the sale of liquor, but is the rather increasing it? Their License Law acted that way, and they did not organize S. O. L.'s and P. L. L.'s to abolish it. Which horn will they take? Both they might bibulously prefer. The activity of its enemies proves the energy of its execution.

The Congregationalist says it can inform us where several bars are open in this city. If it will inform the Constable of the Commonwealth, he will shut them up.

The rumor about the attempted blowing up of the Sabine is not credited by the Government, as no official information of the affair has been received at head-quarters. One of our picture dealers on Washington Street, created some sensation by exposing in his window photographs of the ship and her officers.

A singular and fatal accident took place on an inward bound train from Newton last week; a brakeman was stepping over an empty oil tank, with a lantern in his hand, when the gases arising from the vessel ignited; the man fell in and was badly burned before he could effect his escape. The flames were extinguished by one of the fire-engines of Newton, and the injured man brought to Boston, where he shortly after expired.

PERSONAL.

Rev. C. H. Payne arrived home from his European tour on Monday, 30th ult. He enjoyed a pleasant cruise, and is at present residing in Philadelphia.

Charles Dexter Cleaveland, son of the venerable "Father Cleaveland," of this city, died suddenly, Aug. 13th, at Philadelphia. He was at one time Professor of Greek and Latin, in Dickinson College, afterwards Professor of Latin in the University of New York, and more recently United States Consul at Cardiff, Wales. He was a ripe scholar, and his Compendiums of English and American Literature, and his editions of Milton's Works have had special and deserved popularity. His age was 66, while that of his father is 97.

Professor Seelye, of Amherst College, has declined the call to the Presidency of Michigan University. Meantime Professor Frieze, of the Latin Chair in the latter institution, has been appointed President *pro tem.*

Rev. Robert Colyer, in a lecture in New York, told a new anecdote of Grant. He said that "when the war first broke out, the friends of General Grant wondered what he was so busy about in his room in St. Louis. Finally it was discovered that he was drawing plans and maps of fortifications and of the districts where the battles were raging."

Rev. Dr. Hague, of the Shawmut Avenue Baptist Church, is again about to leave this city. He accepts a call to Chicago. He is an eloquent and popular preacher. We begrudge the Chicagoites the double draught they have made on our Boston Baptist ministry. "Insatiate archer! Could not one suffice?"

Rev. Mr. Stutson, of Cambridge, has returned from Europe in poor health. He will not preach till spring. Will the Church pray for his restoration to health?

The Methodist Church.

MAINE.

KENNEBUNKPORT CAMP-MEETING. — This year the camp-meeting of Portland has been in every respect a great success. Commencing on Monday evening, Aug. 23, and closing Saturday morning, Aug. 28, it occupied a week of as pleasant weather as is often seen. It began, continued, and concluded with manifestations of the Spirit and power of God. The preaching was not "*great*" but it was "*good*," nourishing, such as feeds hungry souls. It was "not with enticing words of man's wisdom," it was "in demonstration of the Spirit and of power," and we have abundant reason to believe that it was fruitful in the awakening and conversion of souls, and the strengthening of believers.

Where all the services were interesting, deeply so, it is hard to particularize, yet there were some of remarkable interest and power. Among these was the 9 o'clock prayer-meeting at the stand on Wednesday morning. At the close, seekers were invited to the altar, and mighty faith bore them to the throne of grace. Then, as a closing exercise, all the congregation bowed in silent prayer. The Spirit rested upon us, *brooded* over us, and our hearts "rejoiced with joy unspeakable and full of glory." Another blessed season was experienced on Friday. The morning, from half past eight, was devoted to "love-feast," and a feast of love it was. Two hundred and fifty warm, glowing, condensed, *compressed* bits of Christian experience, jewels from the richest mines of rich hearts, occupying with occasional singing, only about ninety minutes. Then, in obedience to the call of the presiding officer, the little children came to the stand and listened for an hour to earnest and telling speeches, and then six little ones were consecrated to God in the holy ordinance of baptism. Such a scene is rarely witnessed, and many hearts will carry tender and sweet memories of that hour through life.

At one of the morning prayer-meetings at the stand, a seeker at the altar burst out in agonizing prayer for salvation — wrestling like Jacob, long and hard — enlisting the warm sympathies of all in his behalf. The pardon so ardently sought was found, and he "went down to his house justified," and rejoicing.

Many souls were, like him, led out into the light, at this meeting — how many we cannot tell. Many believers were quickened, many found the long sought rest of perfect consecration, perfect trust, perfect "rest in the blood of Christ."

On the whole this is pronounced the best camp meeting ever held on this ground. We have had the largest attendance, the best order, the greatest interest. Presiding Elder, committee, police, ministers, and laymen have well obeyed the Scriptural injunction: "Be strong and quit yourselves like men." It was a glorious season. God give us many more such, but even more glorious on the same hallowed ground.

FATHER WENTWORTH.

A few days since Rev. Dr. Webber and Rev. C. C. Mason visited the venerable Father Wentworth, of the Maine Conference, long since superannuated, and now, if he has not already gone up higher, lying at the point of death. They found him very feeble in body, but strong in soul as ever. He joined them in singing, —

"On Jordan's stormy banks I stand."

until the third line was ended, and then the rapture of his soul burst forth in shouts of "Glory to God." So the veterans are laying down their arms, but only to take up palms and crowns.

PROTESTANT EPISCOPAL.

The Annual Convention of the Protestant Episcopal Church for the Diocese of Maine, is in session at "St. Luke's Cathedral," Portland. At the opening the clergy entered with processional singing, and sundry and divers other leanings to Ritualism are perceptible.

THE ROMAN CATHOLICS

are about consecrating a new cathedral on Cumberland St., Portland, probably the finest church edifice in the State. The interior is gorgeous with bright colors and gilding. Some idea of the display may be gathered from the fact that the work of the fresco painting alone cost between $9,000 and $10,000. It is to be regretted that at the late fair held in this cathedral for the purpose of raising funds, so many members of Protestant churches aided by their presence and money this giant iniquity.

HOULTON. — Rev. H. W. Bolton writes: "God is with his people. We have erected a neat and comfortable parsonage and stable, which will be ready to occupy now in a few days.

"We have also secured a lot for a new M. E. Church at Hodgdon village. The corner-stone was laid upon the 24th, with appropriate ceremonies by the pastor. Sermon preached by Rev. Nelson Whitney.

"Liberal donations were received for the erection of the house. Souls too are being saved. Fifteen of late have found peace in believing. Five were baptized in Houlton upon the 15th and others are now ready."

TO THE METHODISTS OF MAINE. DEAR BRETHREN: — Allow me to call your attention to the call for a "State" Union Sabbath-school Convention, which you will find in another column. The call originated with the Maine delegates to the National Convention of the Young Men's Christian Association held at Portland. The Committee was appointed by them. The Maine Conference, at its last session, requested the Sunday-school Committee to call a State Convention of the Methodist Sunday-schools, but as the measure for a Union Convention was inaugurated, it was thought best to unite in the General Convention. I trust that this will be satisfactory to all. I hope we shall have a full representation from Methodist Sunday-schools in the State. Bro. Vincent has consented to be present, and will fully represent our interest in the Convention. Free entertainment will be furnished, and I am negotiating for a reduced fare on the railroads and steamboats, and have no doubt but we shall succeed. Let all our schools in the State be represented. D. B. RANDALL.

Sept. 1, 1869.

MASSACHUSETTS.

REVIVALS. — We hear from all parts, at least in this vicinity, that the Spirit of the Lord is operating in the churches, and refreshing dews are falling on the parched and thirsty ground. In old Bromfield Street Church a precious season of grace is being enjoyed, and seekers are nightly coming forward and giving themselves to the Lord. Similar reports reach us from the churches in South Boston, and from the young society in East Somerville, where both old and young are being swept forward in the full current of the river of life. The churches in Roxbury are being refreshed, and the zeal of many quickened. Earnest and continued prayer is going up to the throne of grace for a new baptism and a Pentecostal outpouring of the Divine Spirit. May the Lord grant it in mercy. Will not our ministers send us a few lines on the spiritual state of their charges?

BEVERLY. — We are glad to learn that our church at Beverly, though but a little over two years old, and commenced under almost insurmountable difficulties, is likely to prove a great success in soul saving. Its mission for the present is peculiarly one in behalf of the poor and neglected. Very many such, in this one of the oldest towns in New England, have, heretofore, never been reached by any of the other churches.

Our church there has necessarily been principally built by contributions from abroad, and owing to peculiar and unavoidable circumstances, it still greatly needs additional help, which we trust it will at once receive, so that it may move on in its high mission, and in fulfillment of the prophecy that the poor shall have the gospel preached unto them. The membership, including probationers, is now sixty, but could the pastor be released from those financial cares and anxieties which do not belong to the pastoral office, and so be permitted to attend to the regular pastoral work, no doubt this number would be speedily doubled or tripled.

CONNECTICUT.

SOMERS. — Bro. W. F. Crafts writes: "God is blessing the united efforts of the Congregational and the Methodist churches of Somers, Ct., and more than one hundred have professed to seek Christ, many of whom rejoice in conscious pardon. Rev. Mr. Potter rendered efficient aid."

MINNESOTA.

CANNON FALLS. — Rev. N. Tainter writes: "We have had by God's blessing good success in this circuit this year. I held special meetings from Jan. 1st to April 1st, and we had a small camp-meeting, beginning July 7th. We shall about double our membership this year, fifty having already been received on probation. The interest continues. I have five appointments which I fill on Sabbaths once in two weeks. We have four successful Sabbath-schools. After harvest we expect to begin the erection of two churches, there being none on the circuit as yet. Wheat has ripened very slowly, owing to the cool weather, but it was never better in this great wheat growing State. Harvest has now fairly begun, and if the grain is not injured by wet weather the yield will be enormous. This will be cause of great joy throughout the State, as for three years the wheat has been deficient both in yield and weight, owing to hot weather when it was filling.

"Our financial success as a church, as also the extent of our benevolent contributions in this Conference, depends very much upon the success of this product. While your New England camp-meetings are being held, ours are past, and our preachers are sharing in the enjoyment and profit of District Ministerial Associations. Then Conference comes on apace, at Minneapolis, Oct. 7th, — quite late in the season — but almost unanimously proposed by the preachers as the best time to close up financially; and usually better weather in which to move than in September."

EAST GENESEE CONFERENCE.

This Conference has just closed (August 31st) its twenty-second annual session, in Phelps, N. Y., having a pleasant and, for the most part, harmonious session of nearly a week. Several questions that had a tendency to spice the usual routine of Conference business were discussed, and in due time submitted to the final arbitrament, with the varied feelings of grace or forbearance that usually predominate in such cases.

The subject of Lay Delegation called forth a little discussion on the manner of voting, whether by ballot or by response of yeas and nays. A little nervousness was apparent among the *nay* brethren, lest the voice-vote should give opportunity for "marking brethren," to the injury of their influence. But the candlestick was preferred to the bushel, and thereby we had much light in the house. The responses counted up 123 for, and 27 against Lay Delegation, leaving opportunity for absentees to record their votes during the session.

On the summing up of our benevolent operations we are glad of the privilege of reporting progress.

Dr. Harris was with us and lucidly and earnestly presented the present status of our missionary work. He urged the Conference to a consideration of the only alternative — to raise more money, or withdraw some of our missionary forces. The Conference, by a strong vote, elected the former proposition, and by resolution, fixed the minimum amount to be raised the coming year, at one dollar per church member.

Your New-England Dr. Butler made our acquaintance as the successor of the lamented Mattison, in the secretaryship of the American and Foreign Christian Union. On addressing the Conference he made the impression of being "the right man in the right place."

Dr. Newman, of Washington, was with us, and on the several occasions that he addressed us, and especially in his sermon on Sunday, he well sustained his reputation as a man of metropolitan proportions in all the degrees.

We were pleased to welcome home our brethren, Dr. Latimer, Prof. Bennett, and Bro. Gibbard, from their travels and studies in Europe. Their names are again found in the travelling connection, and we trust that their future epistles will be "known and read of all men."

Rev. Dr. Anderson, President of the Rochester University (Baptist), was introduced to the Conference, and took occasion to recognize and compliment the Methodists as a moral power in the world. This he illustrated by a pleasant historical anecdote of early Methodism in England.

An anomalous incident — only so, however, from lack of opportunity on our part — occurred at the ordination of Elders. The Rev. Dr. Daggett, an eminent Presbyterian divine, being present, Bishop Janes remarked that whenever opportunity occurred he took pleasure in recognizing the Bishops (Presbyters) of other denominations, and in giving practical illustration that we assume no special prelatic powers. Dr. D. participated in the ordination services, and laid hands on the brethren, who are doubtless in the regular line of apostolic succession.

The Conference also manifested its catholic spirit in recognizing the orders of an Elder of the Protestant Episcopal Church, and also of Rev. E. J. Hamill, of the M. E. Church, South, and formerly President of a college in Alabama.

A pleasant episode to our proceedings occurred in reference to our retiring Secretary, Rev. K. P. Jervis, who has given abundant satisfaction in that position for the last nine years. Dr. Goodwin, in behalf of the Conference, with characteristic language and oratory, presented a purse of one hundred dollars as a slight token of our appreciation of his services, to which Bro. J. briefly and very appropriately responded. We should hardly submit, without protest, to the retirement of our worthy Secretary, were it not that the Bishop needs his talents in the Presiding Eldership.

Permit me to add, that among the changes that have taken place among us, your correspondent was compelled by impaired health to ask a superannuated relation, which the Conference kindly granted.

LAY REPRESENTATION.

One of our regular frequent and welcome contributors, Rev. R. S. Stubbs, of Lisbon, N. H., writes an article to *The Advocate*, animadverting on a note in our items, that "New Hampshire is all for Lay Delegation." As that came in "Items" from that State, THE HERALD is not responsible for it. Bro. Stubbs could have contradicted it in our columns, and been paid for his trouble, instead of going all the way to New York and getting nothing for it. As to the other points in his article that refer to THE HERALD, we need only say, that while this journal editorially holds and has held for many years one position, it has dealt equal and exact justice to both sides in its contributors. It will continue so to do. The Lord "make us of one heart and mind, loving, pitiful, and kind." A warm debate is before us. Let nobody lose his temper. God will guide His Church.

The Advocate reports total vote at present received for Lay Delegation, 100,798, against 49,972. Total 150,797. This is from 222 districts out of 389. The vote from less than two thirds of the districts is over the estimate made by *The Advocate*. We hope it will acknowledge this difference and weigh its meaning.

The following returns have been received since our last: —

Eastham,	8 for,	8 against.
New Bedford District,	539 "	109 "
Friendship Charge,	6 "	4 "
Central Church, Lowell,	20 "	28 "
Worcester District,	497 "	164 "
Norwich District,	257 "	96 "
Maine Conference, 74 charges,	1151 "	37 "

THE CONFERENCE VOTE.

	For.	*Against.*	*Total.*
Colorado,	12	0	12
Washington,	37	1	38
Oregon,	33	13	46
East Genesee,	123	27	150
Cincinnati,	93	38	131
Delaware,	37	1	38
Nevada,	5	5	10
Total,	340	85	425

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — NUM. xiv. 21.

THE FIRST CHURCH IN HONOLULU. — The Gospel has achieved glorious triumphs in the Sandwich Islands. The change it has wrought there within about half a century is marvellous. The first church at Honolulu deserves special attention. The last *Missionary Herald* contains the following respecting it: —

"The building at Honolulu was completed in 1842, and Mr. Armstrong wrote, in October of that year: 'On the 21st of July our new church was dedicated to the worship of God. It was an interesting day. The concourse of people was very great, probably not much short of four or five thousand; among whom were his majesty the king, his premier, and all the high chiefs. In the progress of the exercises, the king arose, and, before the vast assembly, presented a deed of the building and premises to the Church which assisted him in erecting the house, and to those of like faith who may come after. The house is 137 feet long by 72 wide, inside, and has been well filled every Sabbath since it was dedicated. The galleries are yet to be put in; the steeple is also unfinished. The cost of the house is estimated at $30,000, the principal part of which was borne by the king. It was a little more than five years from the commencement to the completion of the work; almost two years less than Solomon spent in building his temple. This was a greater work for us than that was for him.'

"Dr. Anderson said of this church, on his visit to the Islands in 1863, it is 'the most conspicuous edifice in Honolulu — a landmark for seamen — with massive walls of coral blocks, and a tower and town-clock. The edifice proving too large, a part has been shut off by a partition; but it will now seat 2,500, in the simple Hawaiian dress.' A note signed 'H. B.' (Hiram Bingham), connected with a view of this church printed last year, states: 'This capacious edifice is one of many monuments of progress — two of which, coeval with this, were the Free Constitution for the people, and the completed Hawaiian Bible — in the distinguished reign of Kamehameha III.

"'The living, working church, worshipping in this temple, holding a good title to the property, and having an eloquent pastor, born and educated there, an excellent organ, purchased by them in Boston, a skilled choir, and a Sabbath-school reporting an average attendance of 25 teachers, 76 boys, 72 girls, and 41 adults, has received, on credible profession of faith in Christ, 4,572 members, admitting and dismissing many by letter. The aggregate of Protestant admissions, on profession, in the kingdom, amounted, in June, 1863, to 47,490. The contributions of this First Church and congregation at Honolulu, the last year, for sustaining and extending the gospel cause, by domestic and foreign work, were $3,449.36, including the annual support ($1,000) of their pastor, the Rev. H. H. Parker. The reported aggregate of contributions by the fifty Puritan churches of the Hawaiian Islands, for the same year, was $29,023.17.

"'Of this First Church at Honolulu, during forty-three years, 2,054 have died. The number reported June, 1863, in this church, as in "*good standing*" (*sitting* or *living unentangled*, as they would say), is 3,230, harnessed for effective work. Herein — *laus Deo* — a blessed promise is fulfilled.'"

NO FAILURE TO BE FEARED. — The last *Missionary Magazine* contains a letter from Dr. Dean, dated at Bangkok, from which we extract the following pertinent and well-timed remarks. Let them be carefully read: —

"People are apt to think that they have found a screw loose in God's machinery for the conversion of men and the salvation of the world; but the loosened screw will more likely be found in the heart of the critic, and God's engine will be found in good working order, the track all right, and the conductor will bring the train through on time and all safe. The fears for results show a want of faith and mistaken impressions of the capacity and resources of our great Superintendent and Proprietor. He has too much invested to neglect the enterprise. He has too much sagacity to be outgeneralled, and He has too large and too efficient an army to be conquered. All the sympathy of a foreboding kind which we expend for God or His cause may better be kept for ourselves. God is safe, and His cause is in good hands, and the results are sure. If the time we spend in fearful apprehension for the prosperity of Christ's kingdom, and mournful lamentations over some apparent failures of men and measures of men, were spent in faithful service, it might be happier for us and more pleasing to the Master."

GENERAL INTELLIGENCE.

PRESBYTERIAN.

Number of Presbyteries, 15; ministers, 295, an increase of 17 on last year; congregations, 619; families, 27,548, an increase of 2,714; membership, 45,896, an increase of 3,787; children in Sabbath-schools, 27,616; in Bible-classes, 8,191; Ruling Elders, 1,692; other office-bearers, 4,725; total contributions for all purposes, $393,482.27, an increase of $46,-936.35.

There are at the present time six Presbyterian churches in Boston. Of these, one is "Reformed," three "United Presbyterian," and two connected with the "Old School" church. They are mostly small; the "Old School" the most flourishing, being self-supporting, and having houses of worship. The Church of the Covenanters is also self-supporting, but is destitute of a house of worship. The United Presbyterians receive missionary aid and worship in halls. The Old School churches have been so far modernized as to sing hymns, while the others retain Rouse's version of the Psalms. The members are for the most part foreigners, from the British Provinces, from Scotland, and the north of Ireland. They are strongly attached to the Church of their fathers, its doctrines and mode of worship, and do not readily affiliate with our Congregational churches. The average attendance upon these churches is fair. The membership in all cannot exceed 800 or 1,000. The influence which they exert upon the New England people is scarcely perceptible. The rigidity with which they cling to everything that is old, the close communion of the United Presbyterians and of the Covenanters, their opposition to organs and all instrumental music, the singing of Rouse's version of the Psalms, will necessarily repel from them those accustomed to New England modes of worship. But for the Scotch and Irish element in the city they meet a want and furnish a home. The attitude of the Congregational churches towards them is that of good-will. — *Independent.*

CONGREGATIONALIST.

THE OLD SOUTH CHURCH, BOSTON. — The *Boston Journal* says: "Several paragraphs have recently appeared in the newspapers which have created the impression that the proprietors of the Old South Church contemplated the conversion of that edifice to business purposes and the removal of the society to a new church building. This impression is unfounded, as no such change is contemplated. The surplus funds of this society are used to build edifices and carry on outlying missions, and it is proposed to establish a third mission when a suitable site can be secured."

EPISCOPAL.

In the case of Bishop Colenso, of Natal, South Africa, the British Privy Council has decided that he has a full right to the Cathedral at Pietmaritzburg, and is altogether free from the interference of the Cape Town authorities. The trouble with the Bishop is that while the Church belongs to him, he does not belong to the Church. Some of his writings have so assailed the truth of Scripture that the ecclesiastical authorities have been very anxious to oust him from his office; but as he derives his appointment from the civil power, they find it impossible. A good illustration of the beauties of a union between Church and State.

The Bishop of London has signified his willingness to issue licenses to laymen to preach the gospel, and is said to have invited some of the London city missionaries to avail themselves of this proposed authorization.

The Dean of Ripon is waging war against the absurd popish devices that are finding their way into English churches in the shape of stained glass windows of "mediæval style." One lately erected represents Peter with a cardinal's scarlet cloak, a double cross, and a Pope's tiara.

ROMAN CATHOLIC.

The corner-stone of a new church was laid in East Boston, on the 29th.

An Irish paper reports that a Romish priest in the South of Ireland, after the passage of the Irish Church Bill, thus "improved the occasion" to his flock: "The Protestants are now down and we are up. They are degraded and we are exalted. You must, therefore, give more than you used to do, to maintain *our dignified* position. Ye who heretofore paid me a shilling, must henceforth pay me 2s. 6d. The former fees of 5s. will be raised to 10s. Ye whose dues were 10s., must from this time forward contribute £1, and so on in proportion to your income." This is a fair illustration of what is continually going on among the poor and ignorant Romanists, only, as a rule, the manipulation is less clumsy.

Camp Meeting.

YARMOUTHPORT CAMP-MEETING.

The meeting commenced Tuesday evening, Aug. 17, with a service in the new, capacious, and fine appearing Chatham tent, which was filled to overflowing. The exercises, led by W. T. Harlow, Presiding Elder of Sandwich District, consisted of fervent prayers, spirited songs of praise, earnest exhortations, and happy Christian testimonies.

The first sermon was preached by the Presiding Elder, on Wednesday morning, from Luke xxiv. 49; subject: "The Endowment of Power." H. H. Martin, of East Bridgewater, preached in the afternoon, from Genesis xxxii. 29; "And he blessed him there." J. F. Sheffield, of East Greenwich, in the evening, from 1 Chron. xxix. 5; "And who, then, is willing to consecrate his service this day unto the Lord?"

THURSDAY.

Morning. A. J. Kenyon, of Sandwich, from Genesis xxxii, 28; "And he said, thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed."

Afternoon. Wm. Livesey, of Plymouth, from Heb. xi. 6; "For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

In the evening, Bro. C. Hammond, of South Harwich, and J. H. James, of North Bridgewater, gave very interesting accounts of their conversion and experience of the blessing of holiness.

FRIDAY.

Morning. Preaching by T. S. Thomas, of Chatham, from John i. 29; "Behold the Lamb of God."

Afternoon. Joseph Marsh, of Pocasset, from Matt. ix. 2; "Son, be of good cheer, thy sins be forgiven thee."

Evening. S. F. Whidden, of West Sandwich, from John xii. 21; "Sir, we would see Jesus."

SATURDAY.

Morning. Senator Wilson being on the ground, was invited to address the congregation. In a few words, and with the simplicity of a child, he spoke of the preciousness of Christ, and would have engraven on his own heart, "He died for me."

Preaching by S. Leader, of Provincetown, from Mark viii. 36, 37; "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Afternoon. J. H. James, of North Bridgewater, from Acts ix. 6; "Lord, what wilt Thou have me to do?"

There was no service at the stand in the evening on account of rain.

Preaching in the Chatham tent, by W. V. Morrison; in the Grace Church tent, by John Allen; North Bridgewater tent, by James Mather; Provincetown Centre tent, by C. Hammond.

SUNDAY.

The usual Love-feast was deferred on account of the dampness of the ground.

Morning. Preaching by Charles Young, of Provincetown, from 1 John iii. 2; "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

Afternoon. By Gilbert Haven, Editor of ZION'S HERALD, from John iii. 16; "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Evening. By Wm. McDonald, of Boston, from Isaiah lv. 6; "Seek ye the Lord while He may be found; call ye upon Him while He is near."

MONDAY.

Morning. Eight o'clock. Love-feast conducted by Paul Townsend, at which there were 234 testimonies besides twenty-five times singing.

Ten o'clock. Preaching by C. N. Hinckley of Osterville, from John iii. 14, 15; "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."

Afternoon. Sermon by A. W. Paige of Stoughton. Text, 1 Cor. iv. 20; "For the kingdom of God is not in word, but in power."

Evening. S. F. Upham of Boston preached from Matthew xix. 20; "What lack I yet?"

TUESDAY.

Morning. Preaching by M. J. Talbot, Presiding Elder of the New Bedford District, from 2 Cor. v. 14, 15; "For the love of Christ constraineth us; because we thus judge, that if one died for all then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

Afternoon. James Mather, of Scituate, preached from Judges vii. 7; "And the Lord said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place."

Evening. Preaching by Wm. McDonald of Boston, from 2 Cor. vii. 1; "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

WEDNESDAY.

Morning. The sacrament of the Lord's Supper was administered to 750 communicants. This service was exceedingly solemn and impressive, a short address being made by some one of the ministers officiating, to each company of communicants before they retired from the altar.

At the close of the communion service, Sisters' Lankford and Wright addressed the audience greatly to the edification of all. Sisters C. and L. Smith of Pawtucket, and Boyden of New York, also spoke in the afternoon, with the peculiar eloquence and persuasiveness of woman's heart and tongue.

The afternoon preaching was by Charles Munger of the Maine Conference, from Acts xv. 9; "And put no difference between us and them, purifying their hearts by faith."

The preachers, as they endeavored to present Christ Jesus, made of God unto us wisdom, and righteousness, and sanctification, and redemption, were wonderfully sustained by the prayers of their brethren and of the people, and the gospel came to the people not "in word only, but also in power, and in the Holy Ghost and in much assurance."

A morning prayer-meeting was held through the meeting, commencing at half past five o'clock. A season of silent prayer in the tents at one o'clock; Young People's meeting conducted by Walter Ela and S. S. Thomas, at quarter past one; children's meeting conducted by W. H. Starr at six o'clock. A Preachers' meeting also at six o'clock. Sister Lankford also conducted meetings daily, and in a quiet way drew many souls into closer union with Jesus.

The space in front of the stand was crowded from night to night, with souls agonizing to know their sins forgiven and their hearts made perfect in love. Upon many Christ "set His covenant seal." The child, the youth, many in middle life, and some advanced in years, found the promise of God "yea and amen in Christ Jesus," and rejoiced together in salvation free and full. No account of the number was kept — no reckoning made. The record is in heaven. We thank God that sinners were converted, backsliders reclaimed, souls purified and made happy in receiving "the fullness of the blessing of Christ."

The oldest brethren say they never saw its equal, and some of our number who attended the great gathering at Round Lake, feel that God can bless as graciously and powerfully in other places. Notwithstanding the length of the meeting, the interest increased rather than declined, and the number of people on the ground at the close was much larger than usual.

Our Chief of Police never knew such willingness to comply with the rules of order, and not a single arrest was made during the meeting.

The closing service consisted in addresses by the Presiding Elder and Brothers P. Hawks, W. Ela, and M. P. Alderman, followed by forming of procession, marching around the circle of tents, singing and shaking of hands.

The preachers then formed in circle, united hands, and kneeling, were commended in prayer by Bro. Wm. Livesey to the care and blessing of Almighty God. The doxology was sung, and the people retired.

Thus closed a meeting which will be held sacred in the memory of hundreds "while life, and thought, and being last, and immortality endures."

At the last meeting of the Camp meeting Association, a committee was appointed to draft resolutions on Temperance, to be signed by the President and Secretary, and published in Boston papers.

L. F. Upham, Chairman of said committee, presented the following, which were adopted by the large congregation assembled at the closing service of the meeting by a rising vote.

Whereas, Our brethren at Hamilton Camp-meeting, impressed with the crisis which is upon us in the State in reference to the great question of Temperance, and *whereas* they have adopted resolutions expressive of their views, therefore

Resolved, That we heartily concur in, and adopt them as our own, which are as follows:—

Whereas, The law of the State in favor of prohibiting the sale of intoxicating liquor as a beverage is bitterly assailed and threatened with repeal; and, *whereas*, it is especially proper that a Christian people, assembled for Christian worship, should recognise their duties in such a crisis, therefore,

Resolved, That we heartily endorse the Prohibitory Law as greatly needed to abolish the sorest evil that curses our State and to save immortal souls from present and everlasting destruction.

Resolved, That we hereby pledge ourselves to do all we can to prevent its repeal and to secure its complete enforcement.

Resolved, That we solemnly implore the guidance of Almighty God, Father, Son, and Holy Ghost, to lead our State triumphantly through the present contest, to convert all the enemies of this excellent law into friends, and to make our State, through the personal sobriety and the godly living of all its citizens, the joy and the praise of the whole earth.

Signed in behalf of the Association, by

W. T. HARLOW, *President*.

W. H. STARR, *Secretary*.

After the adoption of the Resolutions, fervent prayer in behalf of the cause was offered by Bro. A. W. Paige.

The Association voted to extend an invitation to the National Camp-meeting to occupy its grounds next year.

THE HEDDING CAMP-MEETING.

[We regret that the following reports came too late for publication last week.]

The Hedding Camp-meeting is held in Epping, a town of some two thousand inhabitants on the line of the Concord and Portsmouth Railroad, and four miles from New Market Junction. The grove is well adapted to the wants of such a meeting. There is a beautiful lay of land — seventeen acres — owned by the Association, enclosed with a substantial fence, which aids in perfecting the police regulations, and keeps a large park of teams with their noise and dust a fair distance from the circle of tents.

The trees are abundant, and mostly large, hemlock, beech, and pine, and cast a heavy shade, and a never-failing spring supplies good water.

The area occupied by the audience spreads back like the opening of a fan, with a gradual rise from the preacher's stand, presenting as fine an auditorium as a cultivated and experienced camp-meeting taste could desire. There are at this meeting some ninety tents. Most of the large churches in the Conference are represented. As we stroll over the ground we see Concord, Manchester, Nashua, Lawrence, Haverhill, Portsmouth, Dover, Great Falls, Rochester and many others, with tents pitched and companies in them, whose hearts God has touched with the spirit of labor. The committee of arrangements have made several new improvements on the general appearance of the ground, and to their praise be it said they have proscribed the sale of confectionery during this meeting, and for the very good reason, that trafficking in mixed candies is not essential to the success of a camp-meeting. Substantial food was sold at the stand and to be had in the boarding tent.

Bishop Baker and family have been on the ground throughout the meeting, camping in a neat cottage located on the inner circle of tents. The Bishop is beloved by his brethren and by the Church, and his presence among us is esteemed a blessing.

The religious services of the camp were under the direction of Rev. J. Pike, Presiding Elder of Dover District. The preaching was of a high order. It was practical and spiritual, and earnestly pressed upon the hearts of the people. Holiness unto the Lord was not forgotten at the altar of prayer. Many sought it as a special blessing, and rejoiced in finding it. Many others received a new quickening to go on to perfection.

The Love-feast was the Pentecost of the meeting. It was held on Friday morning. Bishop Baker presided, and opened the services with some warm-hearted words of experience and exhortation. It was a powerful meeting. Sometimes there were four and eight persons on their feet at the same moment to witness for Jesus. The baptism of fire seemed to rest upon the whole assembly. Some of the oldest ministers present said they never before witnessed such a display of divine power in a love-feast. Young men, by scores, were among the testifiers. On the edge of the preacher's stand, were a little boy ten years of age and an old man of seventy, both in the kingdom, and the child spoke of Jesus' power to save, in such clear, ringing words, that the whole assembly joined in a shout of praise to God. The old man by his side followed with a like experience, and a cloud of witnesses between these ages, stood up for their Lord. Here are some of their rich words. One brother said: "Blessed be our God, He has been with us through the week, and is with us still; bless His name." Another said: "On Dec. 23d, 1823, I gave my heart to God and He saved me, and He saves me now." Another, "I know that I have been scripturally and soundly converted to God." This one is from a preacher: "I feel that I am not a grumbling old man in the Church or ministry. I am happy this morning in Jesus." One brother couldn't tell just when he was converted, but said: "I know that I am a sinner saved by grace." A sister who was powerfully blest among the singers, shouted in good old-fashioned Methodist style: "Glory, glory, glory to the Lamb forever;" and a brother promptly said, "This Jesus has given me the victory again and again." And another said, "I know that God is love. O that the world might taste and see that the Lord is good." Here is one of the last testimonies given — "Glory to God for salvation. I am on my way to heaven with joy in my soul." It was good to be there. Sinners felt the power, and after the morning service they came to the altar in large numbers to seek the Saviour. Many have been pressing their way to the cross during the week. The churches have been blest, and this camp-meeting may be expected to yield great and blessed results for God and mankind.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

SEED CORN. — It is always best to select seed corn directly from the field. By so doing, the earliest and best can easily be secured.

By selecting the ears in the field, and always selecting the earliest and best shaped, great improvement can be made in a few years, in corn as well as in many other things. When gathered, it should be traced up and hung in some dry, airy place.

SEED TOMATOES. — Great care should be used in the selection of the earliest and best for seed. It is surprising how much can be gained in a few years by thus saving always the finest fruit. The seed should be well dried before being put away, or it will mould.

MAKING MANURE. — At this season of the year every pains should be taken to increase the manure heap. Supply the pig-pen with muck or loam, and use the same plentifully to absorb the liquid droppings of the cattle. Many a farmer yearly spends money for special manures, and allows many dollars worth of good stuff to be lost on his own place for the want of proper care. Weeds that have not ripened their seed, and other green matter, thrown into the pig-pen, will help swell the pile. A great deal of valuable material for the compost heap may be gathered from the roadside, and under the walls, where it has accumulated. Rotted sods from the pasture, leaves, or leaf-mould, and many other things that will suggest themselves, can all be made useful to increase the manure heap.

THE ROSE POTATO. — This variety, that was introduced with such a flourish of trumpets, and at such high prices, was generally looked upon as a humbug by all those who had not seen or tested it. We were among the number whose attention was early called to it, and we had an opportunity to try it to some extent last year. This year we planted about five bushels of the tubers, large and small, on something over an acre of land. We planted a few about the 20th of April, when we sowed peas, and we had good potatoes the first of July, and splendid ones by the 20th of the month.

These were not sprouted before planting but taken right out of the cellar, and were planted in a rather unfavorable place among pear-trees. The most of ours were planted the 12th of May, direct from the cellar, and the 20th of August were entirely ripe, the vines being wholly dead. In this case the potatoes were large enough to dig for use by the middle of July, and now, when ripe, some of them are too large, weighing a pound or more, each. We have not yet dug the whole field, but find, so far as we have dug for home use, that twelve hills give a bushel of as handsome potatoes as we ever saw. Thus far no signs of rot. The vines are not remarkably strong in growth, and one would not look for so many tubers as are produced. The quality of this potato, which is a very important item, is equal to the very best. It is almost impossible to get it out whole from the pot when boiled. For baking it is very superior, being smooth, and easily peeled, and at the same time very fine. We do not, from our experience, know a fault about this variety, and have no hesitation in recommending it to all our readers, whether for the garden or field. The high price at which it has been held, has prevented many from attaining it, but there will be no such excuse the coming fall and next spring, for we believe they will be sold for seed as low as two dollars a bushel. When we have dug our crop and measured them so that we can give accurate results, we propose to write more on this subject, and in the meantime indulge in the belief that we shall have upwards of two hundred bushels of very handsome potatoes, from five bushels of seed. We have under cultivation some thirty of the new sorts of potatoes, among which are some that sold for fifty dollars a tuber, last spring, and we propose during the fall to give some account of each. If any of our readers will give us the result of their experience with the Early Rose or any other of the new varieties, we shall be glad to hear from them.

FEEDING HORSES. — We find that but few farmers have any system about feeding their horses, or if they pretend to have, it is not very strictly adhered to, by either themselves or their employees. Now, all of us admit the advantages of regularity in meals for mankind, even though we wholly neglect it with our animals. And not only do we believe in meals at regular hours, but in uniform quantities or portions. Man, endowed with reason, seldom eats more than he wants; the animal, without reason, will eat far more than is good for it, and in some cases, enough to cause death. Now, much food is wasted by such irregularity of feeding, and the horses are not kept in near as good condition as those who receive less food in a proper way, and at proper intervals. Horses should never be allowed to become cloyed with any food. If too much hay is fed to them, they will blow upon it, pull it down, and trample it under their feet. As a general rule, about one half the hay that is fed is wasted. It is better for work horses to cut feed. Oats are better for driving horses. When considerable grain is given, only a small amount of hay should be fed. If those who feed largely of hay will look carefully after the feeding, they will make a great saving thereby. What is true of the waste in feeding horses, is to a great extent true in the management of horned cattle. In brief, feed moderately and regularly, and always keep the animals in good condition.

The Righteous Dead.

MRS. JANE P. NEWELL, wife of Rev. F. C. Newell, of the Providence Conference, died at Scituate, Mass., Jan. 27, 1869, aged 34 years, 6 months, and 16 days.

She was born in Tolland, Ct., and was the daughter of Samuel Slater. When about ten years of age, she gave her heart to the Saviour; but for want of encouragement, she failed to make an open profession of religion. Under the labors of Rev. A. M. Allen, in 1853, in the town of Somers, she renewed her consecration to Christ, and united with the Methodist Episcopal Church. In the following year the writer first became acquainted with her, and found her a great help in the gracious revival season of that year. Sister Newell possessed rare gifts of exhortation, often moving whole audiences to tears under her pathetic appeals. She never enjoyed firm health, which prevented such extended usefulness as we could have expected with a strong constitution. In the month of November (26), 1857, she was united in marriage with Rev. F. C. Newell, by whose side she labored faithfully, meeting all the responsibilities of her position with a cheerful patience and an untiring devotion to the interests of the cause of Christ. On the 7th of September, 1864, she was called to bury a darling boy, on whom she fondly doted, and from this blow she never fully recovered.

In the midst of usefulness and revival efforts, Sister Newell was smitten with disease, and after seventeen days of suffering, she quietly passed away to her rest. Amid partial unconsciousness, she would say, "Brighter up there," "Out of darkness into light," and repeat the prayer of her childhood, which has fallen from so many lips, "Now I lay me down to sleep." While apparently unconscious of earthly scenes, she was doubtless communing with the "Invisible." She leaves her partner, with three children, to battle with life, for whom we ask the prayers of the Church.

H. W. CONANT.

Departed this life, on the 26th ult., our beloved and much respected sister, MARY W., wife of Bro. Daniel L. Hodgkins, aged 56 years, in full hope of a glorious immortality.

The subject of this brief notice well deserves to be mentioned with that goodly number who, while living, proved as ornaments to the Church of Christ, and a blessing to the world. She was brought, early in life, to feel her need of the cleansing efficacy of a Saviour's pardoning blood, and joined the M. E. Church, in this place, in the year 1836, where she continued to witness a good profession, both in faith and works, up to her departure from the Church militant, thus leaving behind a precious memory of a fight well fought, a victory well won, and a blessed assurance, to an afflicted family, that what is their temporary loss, is her eternal gain. Her acquaintance with the Saviour's flock was extensive, and her influence and example beneficial and commendable. Truly, "for" her "to live was Christ," rejoicing in her sufferings, "patient in tribulation, continuing instant in prayer, distributing to the necessity of saints, given to hospitality." And when the messenger was commissioned to summon her to the celestial city, she was not taken by surprise, for she knew in whom she had believed, and with holy confidence could exclaim, "O death, where is thy sting?" and "Where's thy victory, boasting grave?" Not a cloud was suffered to gather over her spiritual sky, as she descended into the cold waters, or hide for a moment the light from her eyes. May her afflicted family, thus left behind, humbly and cheerfully acquiesce in their Heavenly Father's dispensation, and in heaven at last, may they all unite in praising the riches of redeeming grace and dying love.

"Asleep in Jesus! O, how sweet!
To be for such a slumber meet;
With holy confidence to sing
That death hath lost its venomed sting."

Ipswich, April 14, 1869. J. A. N.

This brief tribute will bear record to the memory of NOAH BOSWORTH, an active and faithful member of the Methodist Episcopal Church at Quincy Point. He departed this life, in great peace, June 5, aged 47 years and 7 months.

Bro. Bosworth was converted to God under the labors of the late Rev. M. A. Howe, while laboring in this charge; but did not come forward and unite with the Church until Oct. 4, 1860, under the labors of Rev. C. N. Smith. Much might be said in commendation of the virtues and excellences of this departed Christian, who, though dead, yet speaketh. At various times he sustained, with irreproachable and praiseworthy fidelity, the several offices of class-leader, steward, superintendent of the Sabbath-school, parish committee, etc. Such a man of God is more missed in a small society, like this, than he would be in a larger and stronger one.

Bro. B.'s health had been on the decline for about three years. He did not, however, suspend active labor but two and a half years. Six months of this last he was confined to his house, while wasting consumption was doing its last work. During this period he was becoming more fully in readiness to depart from a loved domestic circle, and strong attachments of earth, and triumph, by the power of Divine grace, over that last enemy, who was disarmed of his sting and terror, so that he went through the "valley and shadow of death," leaning on God's "staff," and defended by His holy "rod." His bereft family and the Church mourn his loss, but mourn not like those without blessed hope. Our loss is his infinite gain.

S. KELLEY.

Quincy Point, Aug. 14, 1869.

Died, in Hillsboro' Bridge, N. H., Aug. 11, Bro. LEVI EMERY, aged 75 years.

Bro. Emery had, for some time, been a great sufferer with a cancer; but he had sustaining grace. Though naturally inclined to doubt, he still trusted, and all was well. It was interesting to see him rise from the valley of doubt to the heights of faith, and triumph over the tempter. He died as the Christian dies, expecting to enter into rest. *In the midst of death he was in life.*

Tilton, N. H., Aug. 25. B. W. CHASE.

Bro. MICAJAH SNOW died in Hampden, Me., July 11, aged 80 years.

He had been a member of the M. E. Church for over fifty years. He was one of the best of men, one of the best of Christians, died as he lived, left a good name in the Church and in the town, and has gone to his rest in heaven. A. C. G.

Died, in New Bedford, Aug. 21, Mrs. BETSEY BEEDEN, in her 90th year.

She gave her heart to God about eighty years ago; joined the Wesleyan Church, in the Isle of Man, in the year 1800; adorned her profession during the twenty-four years of her connection with the Pleasant Street M. E. Church, in this city; and, finally, with a "lively hope," departed in triumph to the better land.

New Bedford, Aug. 24, 1869. J. E. HAWKINS.

The Secular World.

"TEMPERANCE IN MAINE."

As a Temperance man, I would like to ask a question or two, in reply to the communication of Rev. S. Allen, in your issue of Aug. 26.

1. He says, "The cause of Temperance in Maine is, at present, a little mixed up." Will he please explain why?

2. He says, "Prohibition is the settled policy of the State; but our stringent Liquor Law is not generally enforced with much thoroughness." Will he please explain why? Is the Republican party not in power?

3. He says, "The remedy for this defect is thought by some to be a State Constabulary." Can he recommend a better?

4. He says, "The action of the recent Temperance Convention (in organizing an independent party) is evidently premature, and cannot fail to divide and weaken our Temperance force." Will he show how? The "Temperance force" have been looking to "the dominant party" in vain to enforce the law; can he show wherein they had hope, or could have faith for the future?

5. He says of the present Governor, "He is puff — puff — puff — puff (four heavy laudations, with which the Temperance party have no issue) — and a life-long friend of the Temperance cause." Can he show wherein? Was it by refusing to preside over a Temperance meeting, because it would not be consistent? Or in pardoning the convicted rumsellers of Lewiston? Or in his intent (according to his intimate friends) of pocketing the Constabulary Bill, if it should be passed?

6. He says, "Under such circumstances, it would seem to have been wiser to wait and watch the movement of events, and if necessary to form a separate party, to select a time when an important issue could be more distinctly made, and when a less worthy and formidable competiter was in the field!!" Is this consistent? Have not the Temperance party waited and watched long enough? Last year the cry was, "Don't bring this question up now." Don't hazard this election by side issues! And the Temperance party "waited and watched" another year. The Republican managers knew that Gov. Chamberlain was obnoxious to the Temperance men; his nomination was forced upon the party, and "under the circumstances" they calmly decided that they could afford to wait and watch no longer.

It comes with ill grace from a Methodist pen that it would be better to let the Liquor Law go "generally unenforced" another year, because so "worthy and formidable a competitor is in the field." Has not THE HERALD said, all along, that the more worthy otherwise, the more dangerous? Witness Gov. Andrew.

If Bro. Allen can show wherein Mr. Hichborn is not as worthy a candidate as Gov. Chamberlain, saving that he is a "Universalist"(!) I wish he would do so as early as possible; otherwise I shall feel it my duty, as a very small part of the "Temperance force," to vote for Mr. H.

Respectfully, J. P. HIGGINS.

DEXTER, Me., *Aug.* 27, 1869.

"TEMPERANCE IN MAINE."

Many Temperance men, and not a few of his ministerial brethren, were very much surprised at Bro. Allen's article, in the last week's HERALD, with the above caption. Bro. Allen would lead his readers to infer that a "State Constabulary" was the only issue in the coming election. This is not so. The friends of Temperance wish a State Government and its Executive committed to Prohibition, and its rigid enforcement. This we have not, and have no reason, from the character of Governor Chamberlain's letter of acceptance, or from the action of the Republican party in its caucuses, to expect that the party will carry out these principles. The course of the party, since the Convention, warrants the belief that the resolution of the Bangor Convention, to which Bro. A. alludes, was perfectly insincere, and for effect; that the dominant party is no more "committed to a faithful enforcement of the Prohibitory Law" than it was before. The history of that party, for the last three years, shows its character in that respect.

Again, Bro. Allen thinks that the action of the Temperance men, in forming a Temperance party, is premature and unwise. That is a matter of opinion. Time will determine. But if neither of the political parties will take care of the Temperance question, but stand by and let the rumsellers ruin our young men by thousands, as they are now doing, what other remedy will Bro. A. point out to us?

Bro. A. says a great many good things of Gov. Chamberlain, many of which all will indorse; but that he is "a life-long friend of the Temperance cause," is news to many friends of Temperance, who have known him, and his action upon this subject. I presume the Governor did not authorize Bro. A. to make this statement, or that he is a member of any total abstinence association. The Governor, by his official action upon this subject, had become obnoxious to the Temperance men of Maine, and there was a general protest against his renomination, and among these was the Conference of which Bro. A. is a member, and that by a very large and decisive vote, after all the eloquence Bro. A. and his friends could employ against it.

Bro. A.'s sectarian fling at Mr. Hitchborn is unworthy of the man, and contrary to his usual candor and courtesy. The only salvation for the Temperance cause of Maine is to stand entirely aloof from the dominant parties of the State, and vote in accordance with their principles and prayers. This I hope they will do. D. B. RANDALL.

MAINE, *Sept.*, 1869.

REVIEW OF THE WEEK.

News, just now, like Hamlet's life, is "flat, stale, and unprofitable," and political men are taking breath before the fall campaign, when the inevitable scramble for offices commences.

A statement of the national debt was made last week, when it appeared that there was a decrease for the month last past of $5,604,334.79; and for the six months past, $49,500,750.51. Notwithstanding the exactness of these figures, even to fifty-one cents, there are people who don't believe in the correctness of the exhibit at all, but who affirm that the debt is increasing. Doubtless these grumbletonians are either calculators or Copperheads. We should have faith in — in — the Treasury Department. By the way, we were told of an ingenious method by which Uncle Sam is relieved of his greenbacks, in one of our navy yards. Three men, receiving three dollars a day apiece, commence in the morning to saw a plank in two, and they contrive to complete the job just as the bell strikes six o'clock! This may be a joke; but still it is possible that there are such "goings on."

Tennessee is troubled with regulators, who are driving negroes off the plantations; and it is feared the crops will suffer, in consequence.

A desperate fight has taken place between United States troops and a band of outlaws in Texas.

A construction train of the Bangor and Piscataquis Railroad broke through a bridge, on the 1st inst., near Oldtown. The conductor, Mr. Woodland, was instantly killed; the engineer, Lander, was so severely injured that he cannot live; and ten men are missing.

Work has been resumed in the Wyoming coal mines, in Pennsylvania, and it is believed that no more strikes will occur for a long time.

NEWS NOTES. — The weather has been quite cold, for a week back. They have had frost and snow in some parts of New York State. —— An extensive vein of bituminous coal was discovered about twenty-five miles from Buffalo, recently. —— The Chicago Board of Public Works have decided to run another tunnel under the lake, at an expense of about one million dollars. —— It is said that railroad fares from New York to the West are to suffer material diminution. Ten dollars from that city to Chicago is hinted. —— The London *Times*, on the indisposition of the Emperor, says that it has made the French feel that the destinies of nations must not hang on one life, and that to set the world a going, the Emperor must base the Empire on a policy unreservedly liberal. —— In consequence of her indisposition, the Empress Eugenie has, for the present, abandoned her Eastern journey. —— A line of steamers is proposed between Naples and New York. —— The German Arctic Expedition has been heard from. All well. —— Prince Gortschakoff is expected in Paris. —— An International Fair is talked of, to be held in Washington in 1871. —— The strike of the miners of the Delaware and Hudson Coal Company is at an end. —— Senator Fessenden, of Maine, is sick —— A revolutionary committee in France, styling themselves the "Comité Brutus," have issued circulars for an insurrection. —— It is said that the Chinese Government has given hearty recognition to the Burlingame treaty. —— Don Carlos has abandoned, for a time, his attempts to gain the Spanish throne. —— If any reliance can be placed on Cuban news, the insurgents are getting badly used up.

GOSSIPGRAPHS.

—— Millais, the English artist, has recently had a bit of rare good luck, in spite of himself. The daughter of a rich Manchester man wanted her portrait, and Millais didn't want to do it, and so to frighten her, asked fourteen thousand dollars for the job, to which she readily consented. Poor wretch! (we mean the artist is a poor wretch, but still we almost envy him.)

—— Rev. Mr. Shepherd preached on Sunday, Aug. 29, at the Graham Avenue Methodist Non-Episcopal Church, in Williamsburg, N. Y., against what he termed the errors and corruptions of the Methodist Episcopal Church, among which he mentions its paid choir, college education, large salaries for its ministers, political or metaphysical preaching, and its fashion, pomposity, and wealth.

—— Longfellow has arrived home from Europe.

—— Prince Arthur is meeting with most enthusiastic receptions through the Provinces.

—— Manchester, England, is about to put a statue of Oliver Cromwell in its town hall.

—— Marshal Niel died poor. He must, then, have been an honest man.

—— Young Dumas wants to invent a new telegraph, or do something else useful.

—— It is said that the most important documents of the Rebel Government were deposited in the vaults of the Bank of Montreal two years ago.

—— In a grave-yard at Shrewsbury, N. J., is a row of ten graves of a family of brothers and sisters, all of whom died at the age of ten days.

—— A Kentucky gentleman got provoked, lately, and killed one man, and wounded another; then, remembering that he must have done something contrary to law, went to the magistrate, and asked him how large a fine he must pay.

—— Mr. Charles Dickens has lost his uncle, Mr. Edward Barrow. The latter was a veteran journalist, having for forty years been on the staff of the *London Morning Herald*. In early life he was a co-laborer with Mr. Dickens on the *Mirror of Parliament*, of which Mr. John Barrow, his brother, was editor.

—— One coroner in Chicago has held three hundred inquests in the last nine months.

—— A young man of twenty-two, who has recently been convicted of murder in Tennessee, confesses that he has eight times committed the same crime. An argument for capital punishment.

—— The sons of New Hampshire, resident in Massachusetts, propose to have another reunion in Boston, this fall, and it is suggested that the Coliseum will be the only building large enough for the gathering.

—— Illinois is to have a new capitol at Springfield. The plans, specifications, and estimates of the Commissioners have just been officially approved. The entire cost, exclusive of foundation, is limited to $3,000,000.

—— The Sanitary Superintendent of New York city attributes the large decrease in deaths, as compared with those of former years, to the improved condition of the streets. The total deaths, week before last, were 592 — 140 less than in 1868.

—— Three new dailies have been started in Boston within a week, — *The News*, *The Times*, and *The Tribune*, — the two former being one cent papers.

—— Mr. Thomas Nast has portrayed a party of German street musicians for the October number of the *Riverside Magazine*.

—— Fruit has been so exceedingly abundant in the North, that New York dealers have been shipping it to Florida, where they have made large sales at good profits.

—— Dr. Shelton Mackenzie, in the Philadelphia *Press*, makes the mysterious announcement that Byron's autobiography, which Moore burned, "will yet see the light."

—— Five claimants are quarrelling for the possession of a mastodon's tooth lately found in excavating for a city sewer in Cleveland, — the man who dug it out, the foreman of the job, the contractor, the owner of the nearest lot, and the city.

—— A manuscript letter by Sir Isaac Newton to Ffolkes, the antiquary, has been discovered in England. It gives an account of the discovery, by the writer, of the law of gravitation, which differs in many respects from the ordinarily received accounts, nothing being said about the fall of an apple having anything to do with it. The "gathering shells" story and the "Diamond! Diamond!" story, we fear, will go the same way.

—— The cotton and sugar crops in Louisiana and Texas are in very fine condition, and promise a larger yield than can be taken care of in the present lack of labor.

—— The following telegraphic message was received last week from London, in reference to Mrs. Stowe's article on Lord and Lady Byron, in the last *Atlantic*:—

"The solicitors of Lady Byron's family have written a communication to the London journals, distinctly stating that the article of Mrs. Stowe, in the *Atlantic Monthly*, on the reason of separation of Lord and Lady Byron, is not a complete or authentic statement, and does not involve any direct evidence. Nothing is communicated but recollections of conversation held thirteen years since, and impressions derived from a manuscript read under excitement. Without conceding that Mrs. Stowe's narrative contains a complete account of the relations between Lord and Lady Byron, they protest against it as a gross breach of trust and confidence, as inconsistent with Mrs. Stowe's recommendations to Lady Byron, and a violation of the express terms of her will. Lady Byron's representatives and descendants absolutely disclaim all countenance of the article, which was published without their privity or consent. The *Daily News* thinks Mrs. Stowe's narrative does not contain the whole truth, but is probably true as far as it goes. It cannot see that she has done anything but make a fair and valuable contribution to the veracity and exactitude of history."

—— Thirty-five Americans are confined in French prisons. Let us go to war!

—— A second series of Mr. Hepworth Dixon's historical sketches, under the title of "Her Majesty's Tower," will appear in London in October.

—— Okra is recommended as a substitute for rags in the manufacture of paper; and among other advantages, it is claimed that the entire plant is available, from the root to the pod.

—— Atlanta is having a marvelous growth. Already the population is between 30,000 and 40,000, and there are at least twelve hundred buildings now in process of erection.

—— Mr. Spurgeon, in a recent sermon, referred to the velocipede, saying that "these new inventions, which the lads were riding down our streets, would not keep up unless they were kept going; the moment they stopped they fell down; and in this they were exceedingly like the Christian Church, which would fall unless it was constantly moving on."

—— The four hundreth anniversary of the birth of John Huss was celebrated in Prague on Saturday; the character of the proceedings was more anti-governmental than religious.

—— Four thousand troops for Cuba will leave Spain on Thursday or Friday of this week.

—— Nine engines have been wrecked on the Hannibal and St. Joseph Railroad, within a very short time, by running over cattle.

Commercial.

MONDAY, Sept. 6.

The money market continues close and steady; whatever relief may be in some quarters, it is far from being generally felt. Rates show no essential change. Call loans still range from 6 to 7 per cent. in government collaterals, bankers as a rule finding such amounts as they require at the former rate. In discounts, except to depositors, rates range from 8 to 10 per cent. for business paper of the first quality, and there is much which is negotiated at from 10 to 12 per cent. The gold market is in the hands of speculators, and continues active and excited, and has advanced as high as 136¼. Government securities were somewhat fluctuating. The following are the latest quotations: —

6's	5-20's						10-40's
'81.	'62.	'64	'65.	'65. *new*	'67.	'68.	5s.
122½	123⅛	122½	122⅝	120½	121⅛	120½	111⅛

GENERAL BUSINESS. — No change in Coal. Cotton is firm, and prices are well sustained. Fish unchanged. The market for Flour is rather stronger. Sales of Corn have been light. There has been a limited inquiry for Oats. Lard is firmer, and all descriptions of Provisions command full prices, but the demand continues to be confined to the retail trade. Butter is firm but quiet. In Cheese there is no change. Eggs quiet. There continues to be a fair demand for prime sour eating Apples.

BOSTON DRY GOODS MARKET. — The improvement noticed in our last report continues, and for some descriptions of cotton and woolen fabrics there is an increased activity, and the general tone of the market is firmer. Prices are without special change, although there is a less liberal discount on some of the finer grades of brown cottons than was given two weeks ago. Standard Sheetings remain without any change, and these goods are less active than fine cottons, which are in improved demand. Bleached Cottons are not in active request, and the transactions are largely confined to popular goods, or such makes as are sold at some concession from quotations. The market for Cotton Flannels continues to lack vitality, and the inquiry from first hands is light. Corset Jeans are dull and heavy, but there is some inquiry for Silesias, both for clothiers and jobbers.

The Markets.

CAMBRIDGE MARKET.

CATTLE. — Nearly 800 Northern Cattle. As only about one half the usual supply will be forwarded this week from the West, several of the Western dealers were at this market, in pursuit of Northern Cattle, at fair rates, for their customers. Prices this week were full and firm, and some bunches of medium grades were sold from ¼@½ cent per lb. higher than last week.

SHEEP AND LAMBS. — Sheep and Lambs were sold at rather better prices, particularly the best grades, hardly any change on common goods. The trade for Sheep and Lambs was improved, at this market, by the limited supply from Albany the past two weeks. G. W. Hollis, of Brighton, who has had forwarded to him from 1,800 to 3,000 head per week from the West, was buying several loads of Northern this morning. The highest prices noticed was $4.50 per head for Spring Lambs.

BRIGHTON MARKET.

CATTLE. — Light receipts of Western Cattle have made quick sales, requiring no special urging. Those obliged to buy, had to pay from .50 to $1 per cwt. in advance of last quotations. As extremes follow extremes, we shall, without doubt, next week have about 1,000 head more of cattle than can be disposed of without sacrifice. Western dealers, being elated by the advance, will buy largely, if cattle can be had at Albany, and Northern drovers will not be behind. If we could have only about 2,700, we could predict a good market.

SHEEP AND LAMBS. — Receipts 1,829, mostly Western, handled by Brighton butchers on commission.

CAMBRIDGE AND BRIGHTON LIVE STOCK MARKET.

Reported for ZION'S HERALD, by GEORGE J. FOX, for the week ending Aug. 31 and Sept. 2, 1869.

Amount of Live Stock at Market.

	Cattle.	Sheep and Lambs.	Swine.
This week	2,251	9,977	4,293
Last week	3,157	11,476	5,968

Prices of Market Beef.

Extra, $13.00@13.50; first quality, 12.50@12.75; second quality, $11.50@12.00; third quality, $8.50@11.00.

Prices of Store Cattle.

Working Oxen, per pair, from $150@200, to 250@300; Milch Cows and Calves from $35, 50@65 to 75@100, 115; Yearlings, $18 to 27; two years old, $30 to 42; three years old, $46 to 65; Western Fat Swine, live, 10½ to 11

cents; dressed, 12½ to 13 cts. per lb.; Stores, wholesale, 10½ to 11½ cents; retail, 11 to 15 cents per lb. Columbia Co N. Y. Pigs, 12 to 15 cts. per lb.

Prices of Sheep and Lambs.

In lots, $2.25@2.50, 3.00@3.50 each; Extra, $3.75@4.25, or from 3½ to 7 cents per lb. Spring Lambs, $3 to 4.50. Veal Calves, $3 to 15.

Prices of Hides, Tallow, and Skins.

Brighton Hides, 9½ to 10 cents per lb. Tallow, 7@7½ cents per lb. Country Hides, 9½ to 10 cents per lb. Calf Skins, 22 to 23 cents per lb. Lamb Skins, 50 to 75 cents; Sheared Skins, 17 to 25 cents each.

Classification of Cattle and Sheep.

N. B. — Beef Extra and First quality includes nothing but the best, large, fat Oxen. Second and Third quality includes Oxen, and two and three year old Steers.

Sheep. — Extra includes Cossets, and when those of inferior quality are thrown out.

Business Letters Received to Sept. 4.

J. D. Bayliss, C. H. Bray, E. G. Babcock, J. B. Bean, J. W. Bailey; B. D. Cocker; A. A. Gordon, George W. Gott, P. Gordon; E. H. Harden, C. Hammond; D. M. Perry, Wm. Pentecost, A. W. Pottle; N. Quimby; J. C. Robinson; N. Tainter, J. Thurston; N. Whitney, S. F. Whidden.

Methodist Book Depository.

Money Letters received from Aug. 28 to Sept. 4.

M. Adams, K. Atkinson, W. Applebee, W. Annsley; B. K. Bosworth, J. H. Bennett, D. W. Barber, S. D. Brown; L. T. Carlton, W. H. Crawford, J. A. Crosbie, C. Clark, 24, N. C. Clifford, L. P. Cushman, A. F. Chute; A. F. B. Edwards, H. Eastman; C. J. Fenton; J. Goodsoe; A. B. Hopkins, R. H. Howard, C. E. Hall; C. Jaquith; A. Lord; R. McCrillis, P. Merrill, R. F. Macy; O. Nickerson; J. Ormsby; J. H. Pillsbury, W. H. H. Pillsbury; Mrs. H. Robinson, J. H. Reeves; D. W. Sawyer, F. A. Smith; G. M. Tuttle; A. S. Weed, S. Y. Whetston, A. W. Waterhouse, A. Woodward.

JAMES P. MAGEE, Agent, 5 Cornhill, Boston.

A LARGE VOLUME would not contain the mass of testimony which has accumulated in favor of Dr. Wistar's *Balsam of Wild Cherry* as a safe, efficient, and reliable remedy in curing coughs, colds, and pulmonary disease. Many of the cures are truly wonderful. 16*

A MUSIC BOOK WITH FIVE HUNDRED EDITORS. — MASON BROTHERS announce THE AMERICAN TUNE-BOOK, a new work which is to contain all the church tunes and anthems which have proved widely popular in America, and none others. Something like one thousand tunes will be included. Five hundred musicians and leaders of choirs in all parts of the country, only one in a place, have been interested in the preparation of this volume, each of them having furnished a list of tunes which have proved popular in his section. These lists have been made the basis of selection. By this means the publishers believe they have been able to determine what are the really popular tunes; to collect them all together, and exclude all others. There will be an Elementary Department for Singing schools. It will make a volume of nearly 450 pages, price $1.50, and will be ready Oct. 1st. — *N. Y. Mus. Gazette.*
Sept. 9, 1t

Marriages.

In East Boston, by Rev. L. J. Hall, Alphonso P. Tatlow to Miss Margaret Hickey; Aug. 27, Jacob Chabouse to Mrs. Mary Newton; Aug. 28, Lemuel McLeod to Miss Alverda E. Stowell, all of this city; Aug. 30, James Banks to Miss Lucy Crowell.

In Cambridge, Aug. 19, by Rev. Pliny Wood, Thomas Hall, of Worcester, to Miss Jane Earley, of Cambridge.

In Quincy, Aug. 22, by Rev. S. Kelley, Ebenezer F. Colson, of Weymouth, to Mrs. Arabella S. Munroe, of Quincy.

In South Hingham, Aug. 23, by Rev. Mr. Tilson, John G. Knight, of Hull, to Miss Harriet J. Gardner, of South Hingham.

In Duxbury, Aug. 18, at the Parsonage, by Rev. B. Otheman, Edgar J. Smith to Miss Mary Marsh, all of Duxbury.

In N. Bridgewater, Aug. 31, by Rev. J. B. Washburn, at the house of the bride's father, Mr. Lewis A. Kingman, Samuel M. Hayward to Miss Nancy C. Kingman, both of N. Bridgewater.

At the Parsonage in Landaff, N. H., Sept. 1, by Rev. A. B. Russell, George C. Austin to Miss Mary Ann Young, both of Landaff.

In Somers, Ct., Aug. 29, by Rev. F. A. Crafts, Benj. D. Tilden, of Wilbraham, Mass., to Mrs. Delia M. Chaffe, of S.

In Thompsonville, Ct., Aug. 21, by Rev. J. Howson, George H. Merchant to Miss Carrie M. Olmsted; Aug. 30, Henry L. Williams to Mrs. Lizzie A. Borden; Aug. 31, Levi P. Abbe to Miss Emeline A. Wood.

In Piermont, N. H., Aug. 26, by Rev. H. Chandler, Edwin B. West to Miss Margie L. Ames, both of Orford.

In Westbrook, Aug. 29, by Rev. J. O. Thompson, Patterson G. Feeney, of Gorham, to Miss Mary White, of Cape Elizabeth. Both the parties, and four adult witnesses of this wedding, were deaf mutes.

In Washington, Me., July 24, by Rev. Z. Davis, Ambrose P. Messer, of Camden, to Miss Susan J. Brown, of Washington.

Deaths.

In Lawrence, Aug. 1, Anna A. Watson, aged 28 years and 5 days.

In Grantham, N. H., Aug. 22, Mr. Amasa Hall, aged 80 years. He was a good man — had been a member of the Congregationalist Church 57 years.

Church Register.

HERALD CALENDAR.

Springfield District Preachers' Association, at Weston, Sept. 20.
Rockland Dist. Ministerial Association, Pittston, Oct. 18.
Portland District Preachers' Association, Kittery Foreside, Sept. 13.
Hodgdon's Mills Camp-meeting, Sept. 20.
New Bedford District Conference, Oct. 4–6.
St. Albans Dist. Ministerial Association, at Hydepark, Jan. 11.

CALL FOR A STATE SABBATH-SCHOOL CONVENTION AT LEWISTON. — The undersigned, a Committee authorized by the General Committee selected at Portland, hitherto announced, hereby call a State Sabbath-school Convention to assemble at the First Baptist Church in Lewiston, Tuesday, Sept. 14, at 3 P. M., to continue its session to the evening of the 16th (Thursday), inclusive.

All Sabbath-schools connected with Evangelical Churches in Maine are earnestly invited to send one delegate for every 50 Sabbath-school members.

The object of the Convention will be to present definite ways and means for making Sabbath-school instruction in Maine the widest possible in its reach, most practical in its modes, and effective in its results. With a view to this end, the following, among other subjects, are recommended for discussion: —

1. "The Relations of the Pastor to the Sabbath-School."
2. "Duties of Superintendents."
3. "Teachers' Meetings."
4. "Bible-classes."
5. "Sabbath-school Concerts."
6. "Object and Illustrative Teaching."

It is hoped that Ralph Wells, esq., of New York city, will occupy a portion of one session of the Convention, conducting it as a Sabbath-school.

Among the distinguished Sabbath-school workers expected to be present are Rev. J. H. Vincent, of New York city, Rev. E. G. Eggleston, Chicago, and Ralph Wells, esq., of New York city.

Free entertainment will be provided for all delegates who send their names to the Chairman of the Committee on Entertainment — E. Sands, Lewiston — on or before September 8. It is hoped the Committee will be able to secure free return tickets over the leading railroad and steamboat lines in the State.

In behalf of the Committee,
D. B. RANDALL, Chairman.

GROVE MEETING. — A mammoth tent, for lodging, etc., will be pitched in Capt. Kingman's grove, in West Bridgewater, about a mile from the East and West Bridgewater station, on the Old Colony and Newport Railway; and a Grove Meeting will commence at 2 o'clock P. M., Tuesday, Sept. 7, to continue till the following Friday P. M. People in attendance will provide board for themselves. Ministers and Churches in the vicinity are invited to unite in this effort to promote the work of salvation in that portion of New Bedford District.
Sept. 2. 2t. M. J. TALBOT.

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16t June 10 tr 42

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